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POETRY.

For the Churchman.

THE INFANT SCHOOL OF ST. MARK'S.

A simple child, dear brother Jim,
That lightly draws its breath,
That feels its life in every limb,
What should it know of death?
Wordsworth.

The turf looks green on the churchyard mound,
The elm's soft shade flickers over the ground;
And a troop of children have come forth to play,
Where the freshest grass and the shadow lay;
Ah! little they know of sorrow and death,
And the ghastly world that is hushed beneath!
As they skip 'round the graves, and come and pass,
With a bounding step o'er the yielding grass:
Or singing and laughing, with childish glee,
And chasing each other from tree to tree.

My heart's with my childhood! Memory has flown
To its early nest by our old hearth-stone;
It has flown like a bird from a blighted tree,
To the greener joys that once waved for me;
It has borne me again to my own cottage door,
'Neath its sweetbrier shade; I'm a child once more!
On the broad piazza the moonbeams lay;
In the open casement the air-harps play;
From the locust grove comes an answering call,
To a joyous voice from the echoing hall:
And my mother's arms are around me now!
Her soft hand presses my throbbing brow!
I see her at morn—at the hour of bed!
When the prayer and the last good night are said,
And my lip is repeating it o'er and o'er—
I'm a child once more! I'm a child once more!

But see! they are wearied! it's past o'er them all,
And now they encircle the old church wall;
There, in the shade, half reclined on the ground,
The lesson or story is whispered around;
Some 'neath the elm's broad shadow are laid,
Twining their locks with a grassy braid;
The dead all around! and the living there!
With the Spring's first gift in their glossy hair!
One beautiful creature has gently thrown
Her fragile form on an old tombstone,
And she calls from her marble couch, "*O see,*
I've found the best place, 'tis the place for me!"

O Memory! Memory! sad is thy doom!
Come back to the tomb! O come back to the tomb!
Come back to the loved! to the unforgot!
To this bosom, thy lonely burial spot:
There rest the hopes that to ruin were hurled;
There griefs lie buried from all the world;
Fold thy wings o'er my heart, sweet Memory!
For a tomb! a tomb! is "*the place*" for thee!

S. W. C.

From the Aberdeen Constitutional.

SCOTTISH EPISCOPAL CHURCH.

CONSECRATION OF THE BISHOP OF EDINBURGH.

On Wednesday, the solemn rite of the consecration of the Very Rev. Dr. Terrot to the See of Edinburgh, was performed in St. Andrew's Chapel, in this city. Long before the time appointed for the commencement of the service, the church was crowded in every part; and hundreds had to go away from the doors unable to obtain admittance.

Exactly at eleven o'clock, the Right Rev. the bishops, headed by the Bishop of Dunkeld, (Dr. Torrie,) the senior prelate, entered the church from the vestry in their Episcopal habits, and took their places within the rails of the altar. They were followed by the inferior clergy, in their gowns. All the prelates of the Scottish Episcopal Church were present on this occasion. The Bishop of Dunkeld, the office of *Primus* being vacant through the death of the late Bishop of Edinburgh, (Dr. Walker,) acted, in terms of the Canons of the Church, as presiding bishop, or *Pro-Primus*, and took his seat at the north side of the altar; the Bishop of Aberdeen, (Dr. Skinner,) sitting at the south side. On their right hand were the Bishops of Moray, (Dr. Low,) and Glasgow, (Dr. Russell;) on their left the Bishop of Brechin, (Dr. Moir,) and the Bishop elect of Edinburgh. Among the inferior clergy present we recognised the Very Rev. the Deans of Aberdeen, Dunkeld, and Moray; the Hon. and Rev. Mr. Yorke, of Edinburgh; the Rev. Mr. Browning, of St. Andrew's, and the Rev. Mr. Cheyne, of St. John's, Aberdeen; the Rev. Mr. Pratt, of St. James', Cruden; the Rev. Mr. Ranken, of Old Deer; the Rev. Mr. Gann, of Meiklefolla; the Rev. Mr. Cole, of Peterhead; the Rev. Mr. Wilson, of Woodhead of Fyvie; the Rev. Mr. Allan, of Monymusk; the Rev. Mr. Smith of Forgue; the Rev. Mr. Low, of Longside, (deacon;) the Rev. Mr. Torrie Anderson; the Rev. Mr. Webster, of St. John's, Drumlithie; the Rev. Mr. Hutchinson, of Stonehaven; the Rev. Mr. Taylor, of Forfar.

Morning prayer was read by the Rev. Mr. Browning, of St. Andrew's; the ante-communion office by the Bishop Dunkeld; the Epistle, (1st Tim. iii. 1,) by the Bishop of Brechin; the Gospel, (St. John, xxi. 15,) by the Bishop of Aberdeen.

The Hon. and Rev. Mr. Yorke, after the usual form of bidding prayer, preached a very sound and highly practical discourse, setting forth the nature, uniformity, and permanence of spiritual authority, as vested in the bishops of the Church, and earnestly impressing upon clergy and laity the duty of obedience and humility, as the means of entering into and realizing the unity of the Church. The text was **Hebrews xiii. 17,** "Obey them that have the rule over you, and submit yourselves."

The Bishop elect, vested with his rochet, was then by the Bishops of Moray and Glasgow presented to the most Rev. the *Pro-Primus*; who having demanded the deed of election and the petition for consecration, delivered the former to the Bishop of Aberdeen, by whom it was handed to the Hon. and Rev. Mr. Yorke, who read it from the steps of the altar. The oaths of allegiance and of the Queen's supremacy, were then administered by a magistrate to the Bishop elect, standing within the rails of the altar. The Litany having been read by the *Pro-Primus*, the usual questions were by him put to the Bishop elect, kneeling upon a faldstool in front of the altar, and answered, according to the "form and manner of consecrating of bishops" used in the Church of England, with the exception of the necessary alterations of "this Church," for "this Realm," sanctioned by the eighth canon of the Episcopal Church in Scotland. The Bishop elect, assisted by the Bishop of Glasgow, having then put on his chimere and lawn sleeves, the hymn of *Veni, Creator Spiritus*, was said by the prelates present, who, after prayer, then laid their hands upon the head of the elected bishop, kneeling, and pronounced the words of consecration, setting him apart, in the name of the Holy Trinity, to the office and work of a Bishop. The *Pro-Primus* then delivered to him the Bible, with the appointed exhortation. The newly consecrated bishop having resumed his seat, the communion office was proceeded with all the bishops and clergy present partaking of the Eucharist, which, in terms of the twenty-first canon, was administered after the forms of the Scottish Communion Office.

The appointed collects having been read, the benediction was pronounced, and the congregation separated.

It may be interesting to the members of the Episcopal Church in Scotland, here to mention the other consecrations which have taken place at Aberdeen subsequently to the Revolution of 1688. They are only three in number; and have all taken place within the recollection of members of the Church still alive. The first, and, from its peculiar circumstances, the most memorable of these, was that of Dr. Seabury. On the conclusion of the American war, the superintendence which had hitherto been exercised by the Bishop of London over the Church in the American colonies was necessarily interrupted. The clergy in the United States then attempted to secure the benefits of a resident Episcopacy, which the mistaken jealousy of the civil government in England had previously opposed. Dr. Samuel Seabury, a presbyter distinguished for his learning and piety, and who had maintained a stainless loyalty to his sovereign during that unhappy war, was elected as a fit person for bishop, by the clergy of the province of Connecticut. The prelates of his mother Church of England would gladly have invested him with the Episcopate, but were prevented by those civil restrictions which were afterwards removed in the case of the Bishops of Pennsylvania, New York, and Virginia. Dr. Seabury therefore applied to the Scottish Bishops, and was consecrated on the 14th day of November, 1784, by Bishop Kilgour of Aberdeen, Primus; Bishop Petrie of Moray; and Bishop Skinner, coadjutor of Aberdeen. The place of consecration was the upper room in the dwelling-house of Bishop Skinner, occupied as a Church—for at this time the Episcopal clergy were under the restraint of penal laws, which compelled them literally to adopt the Apostolic model in this as in other matters. Thus the Scottish Episcopal Church was made the instrument of first conveying the Episcopate to the Church in America—a Church, previously to that event, without a bishop, and with her few scattered presbyters and laity reviled and persecuted on the well-grounded and honorable charge of loyalty to the authority of their sovereigns, but which now numbers nineteen bishops, more than a thousand priests and deacons, and a numerous and faithful body of laity.

The second of these consecrations was that of the present venerable Bishop of Dunkeld, now Senior Bishop of the Scottish Episcopal Church. He was consecrated on the 12th day of October, 1808, by Bishop Skinner, of Aberdeen, Primus; Bishop M'Farlane of Ross and Argyle: and the venerable Bishop Jolly of Moray.

The last was that of the late Dr. Gleig, Bishop of Brechin, and Primus. His consecration took place on the 30th day of October, 1808. The consecrating prelates were the Bishop of Aberdeen, Primus; the late Bishop of Moray; and the present Bishop of Dunkeld.

The see of Edinburgh, to which Dr. Terrot has just been consecrated, was the latest of the fourteen dioceses of the Scottish Church. It was founded and endowed by King Charles the First. The charter of erection is dated at Whitehall, the 29th September, 1633. When Episcopacy was established, the Bishops of Edinburgh took precedence among the Lords Spiritual, immediately after the two Archbishops, and during the vacancy of the see of St. Andrew's, they exercised the powers of metropolitan. During the short reign of King James II., the Chancellorship of the University of Edinburgh was attached to the bishopric. The first bishop of this see was Dr. William Forbes. He was of the family of Corsindae, and was born at Aberdeen, in 1585, and educated at the Marischal College. He was minister successively at Alford, Monymusk, Aberdeen, and Edinburgh: and also held for some time the office of Principal of Marischal College. When the king was at Edinburgh, in 1633, Dr. Forbes preached before him, and Charles was so much pleased, that he declared he had found a man who deserved to have a see created for him. He was consecrated in February, 1634, and died in the following April, at the age of 44, revered and lamented by all. A summary of the sermon which he preached before the king will be found in the Amsterdam edition of the works of Dr. John Forbes. The only other work by him which has been printed, is his "Considerationes modestæ et pacificæ controversiarum de Justificatione, Purgatorio, Invocatione Sanctorum, et Christo Mediatore, Eucharistia," published at London in 1658, under the superintendence of Bishop Sydserf, and reprinted at Helmstadt, in 1704. His MS. observations on Bellarmine were entrusted to his friend Dr. Baron, and were lost when that learned man was driven from his country by the Covenanters.

The second Bishop of Edinburgh was Dr. David Lindsay, of the House of Edzel. He was sometime minister at Dundee, consecrated Bishop of Brechin in 1619, and translated to the see of Edinburgh in 1634. While Bishop of Brechin, he wrote a narrative and defence of the Perth Assembly of 1618, which was published at London in 1621. Dr. Lindsey made a bold attempt to check the rioters in the Cathedral of St. Giles, when the service book was read there for the first time; but his arguments made no impression on the excited people. He was deposed and excommunicated by the Glasgow Assembly of 1638, and died soon afterwards in England.

No further consecrations took place in Scotland, till the restoration of King Charles II. On the 1st June, 1662, Dr. George Wishart was consecrated Bishop of Edinburgh. He was of the family of Logy in Angus, and was minister at St. Andrew's, when deposed by the Glasgow Assembly. Retiring to England, he officiated for some time at Newcastle-on-Tyne. When that town was taken by the Scottish army of the Covenant, he was carried to Edinburgh, and thrust into the filthiest part of the jail, which has received its name of Haddo's Hole, from having been the place of imprisonment of the gallant gentleman who became the first martyr to loyalty in Scotland. From this dungeon he was relieved by Montrose, after the victory of Kilsyth. He became the chaplain, and afterwards the biographer of the great Marquis, and subsequently to his death resident with the Queen of Bohemia. On the return of the King, he again continued for a short time at Newcastle, and thence went to Edinburgh on his consecration. He died in 1671. The merits of his Latin life of Montrose are well known. He showed his charity and forgiveness, while Bishop of Edinburgh, by regularly sending the first course from his table to the prisoners in jail.

He was succeeded by Alexander Young, who was a native of Aberdeen, and was Archdeacon of St. Andrew's in 1671, when raised to the see of Edinburgh. He was translated to the bishopric of Ross in 1679, and died in 1684.

The next bishop was Dr. John Paterson. He was the son of John Paterson, minister at Aberdeen, and afterwards Bishop of Ross. Dr. Paterson was for some years minister at Ellon, and afterwards Dean of Edinburgh. He was appointed Bishop of Galloway in 1674, and in 1679 was translated to Edinburgh. He was promoted to the Archbishopric of Glasgow in 1687, and was deprived like the other prelates at the Revolution. He died in 1708.

His successor in the see of Edinburgh was Dr. Alexander Rose. This excellent man was nephew to Dr. Arthur Ross, the late Archbishop of St. Andrew's, and son of Alexander Rose of the ancient house of Kilravork. The father was minister of Monymusk, and moderator of the Synod of Aberdeen, which met at King's College, on the 18th April, 1661, and unanimously petitioned the king to restore Episcopacy. The son was educated at Aberdeen, was first minister at Perth, and afterwards successively Professor of Divinity, at Glasgow, and Principal of St. Mary's College at St. Andrew's. In 1687, he was elected Bishop of Moray, and in the following year was translated to Edinburgh. On the intelligence of the landing of the Prince of Orange in 1688, he was appointed by the Scottish Bishops to wait upon the king, and watch over the interests of their Church. The king had left London before his arrival, but he was introduced to the Prince of Orange by the Bishop of London. William had previously made a communication, that if the Scottish prelates would acknowledge him as their sovereign, he would support the Episcopal Church. He now in person, asked Dr. Rose if he would be kind to him and follow the example of England. The reply of the bishop is a memorable one:—"Sir, I will serve you so far as law, reason, or conscience shall allow me." The other prelates were unanimously of the same opinion. The consequence was, that the Episcopal Church ceased to exist as a National Establishment. On the death of the Archbishop of St. Andrew's in 1704, Bishop Rose, as vicar of that Province *sede vacante*, assumed the power of metropolitan; and on the death of the Archbishop of Glasgow, his authority in that respect seems to have been acknowledged over the whole of Scotland. He died on the 20th of March, 1720. The late lamented Principal of King's College, London, was of the same family, with the last of the Scottish metropolitans. It may be remarked, that of the six Bishops of Edinburgh, previous to the Revolution, four came from Aberdeen.

Bishop Rose was succeeded by Dr. John Fullarton, of the family of Glendaruel in Argyleshire. He was, previously to the revolution, minister at Paisley, and was consecrated at Edinburgh at the same time with Bishop Sage, on the 25th January, 1705. In 1720, on the death of Bishop Rose, he was elected Bishop of Edinburgh and Primus, but without metropolitical jurisdiction. He died in May, 1727. He was succeeded by Arthur Millar, formerly minister of Inveresk. He was consecrated at Edinburgh on the 22d October, 1718, and on the death of Bishop Fullarton, became Primus as well as Bishop of Edinburgh. He died in October in the same year in which he was elected.

The next bishop was Andrew Lumsden, formerly minister of Duddingston. He was consecrated at Edinburgh, on the 2d November, 1727. He died in July, 1733.

His successor was David Freebairn, formerly minister of Dunning. He was consecrated at Edinburgh on the 7th October, 1722, and was elected bishop of that see on the death of Bishop Lumsden. He had previously been chosen Primus. He died in 1739. From his death the see of Edinburgh formed part of other dioceses till 1776, when William Falconar was chosen bishop. He was consecrated at Alloa on the 10th September, 1741, and, before being elected to the see of Edinburgh, was successively Bishop of Caithness and Moray. About the year 1761, he was chosen Primus, and died in 1784.

He was succeeded by Dr. William Abernethy Drummond, in whom the literary honors which had been connected with his house of "classic Hawthornden" were sanctified by the office of the Episcopate. He was consecrated at Peterhead on the 26th of September, 1787, and was for some time Bishop of Brechin. Very soon after he was elected Bishop of Edinburgh and Glasgow. He resigned the former see in favor of Dr. Sandford, and died in 1809.

Dr. Daniel Sandford was elected Bishop of Edinburgh in January, 1806, and consecrated at Dundee on the 9th of the following February. The virtues of Bishop Sandford, and the merits of his theological works, are well known. He died in January, 1830.

He was succeeded by the late bishop, Dr. James Walker, then Dean of Edinburgh, who was consecrated on the 7th March, 1830. On the resignation of Bishop Gleig, about four years ago, he was elected Primus. He died, aged seventy-one, on the 5th day of March in the present year. His high character and attainments are universally acknowledged, and have already been noticed in this journal on the occasion of his lamented decease.

ELECTION OF PRIMUS.

Immediately after the consecration of Dr. Terrot, the six bishops held an Episcopal Synod, and proceeded to elect one of their number to fill the office of Primus of the Episcopal College, in room of the late Bishop Walker. The choice, as was anticipated, fell on the Bishop of Aberdeen, whose election, we are assured, will afford the highest satisfaction to the clergy and laity of the Episcopal Church in Scotland, and in an especial manner to those in his own diocese, by whom he has been so long and so much beloved and venerated.

It may interest some of our readers to explain the nature of the office of Primus. It is thus defined in the second canon of the Scottish Episcopal Church:

"Before the distinction of Archbishop was introduced into Scotland, one of the bishops had a precedency, under the title of *Primus Scotorum Episcopus*; and the Episcopal College having for a century past adopted the old form, it is hereby decreed, that the bishops shall without respect either to seniority of consecration or precedency of diocese, choose a Primus, by a majority of voices, who shall have no other privilege among the bishops but the right of convocating and presiding; and that expressly under the following restrictions:—1st, That he shall be obliged to notify to the other bishops the reasons of his calling a meeting, as well as the time and place for holding it; and if the majority shall dissent, as judging either the reasons insufficient, or the time or place improper, the proposal of such meeting shall be either wholly set aside, or the time and place altered, as shall seem to them most expedient. 2dly, That if the Primus shall at any time refuse to call a meeting, when desired by a majority of other bishops to do so for some specified purpose, or if he shall refuse to consecrate or sanction the consecration of a priest, canonically elected to a vacant diocese, when that election shall have been confirmed by a majority of the bishops, they shall, in such cases, have authority to meet and act without him. 3dly, That the Primus thus chosen by the majority is to continue in that office only during their pleasure. That the Church may suffer as little inconvenience as possible, by the death or resignation of the Primus, the senior bishop shall instantly succeed to his powers, until a majority of the bishops shall appoint one to the office by a formal deed of election."

We subjoin one or two notices as to the history of the office. In the early ages of the Scottish Church, one of the bishops held a precedency, with the title of *Primus Scotorum Episcopus*. The government of a metropolitan, who held that office in virtue of his filling a particular see, was no doubt more general in the ancient Church, but a similar custom to that which was adopted in Scotland, prevailed in the primitive Churches in the province of Africa, excepting in Africa proper, whose primate was the Bishop of Carthage. The Bishop of St. Andrew's gradually acquired certain rights of superiority, but no proper primacy was established in Scotland till that see was raised into an Archbishopric in the reign of King James III. The see of Glasgow was also created into an Arch-diocese in the reign of James IV., and had for its suffragans the sees of Galloway, Argyle, and the Isles, the others being subject to St. Andrew's. Matters continued in this shape till the Revolution, 1680, no change taking place in this respect at the Reformation. On the death of the last two Archbishops, the Bishop of Edinburgh, as we have mentioned in another place, succeeded to the power of metropolitan. On his diocese, Dr. Fullarton, his successor in the see of Edinburgh, was elected Primus, but had no metropolitical jurisdiction. By the canon of the Scotch Episcopal Church, which we have quoted, the powers of the Primus are defined, and they differ in no material respect from those enjoyed by the possessors of that dignity during the last century, and in the early ages of the Church.

The following are the primates of the Scottish Episcopal Church since the Revolution: Dr. Fullarton was elected Primus in 1720, and died in 1727. Bishop Millar of Edinburgh was elected as his successor, and died in the same year. Bishop Freebairn of Edinburgh, the next Primus, was raised to that office in 1731, and died in 1739. He was succeeded by the learned and pious Dr. Rattray, Bishop of Dunkeld, whose death took place in 1743. His successor was the well-known historian and antiquary, Bishop Keith, who died in 1757. The next Primus was Bishop White, of Dunblane, who held the office till his decease, in 1761. After him was Bishop Falconer, then of Moray, afterwards of Edinburgh, who died in 1784. His successor was Bishop Kilgour, of Aberdeen, who resigned the office of Primus in 1788, and was succeeded by the late Bishop Skinner, of Aberdeen. On the death of that lamented prelate, in 1816, Dr. Gleig, Bishop of Brechin, was elected Primus, on whose resignation, about four years ago, the late Dr. Walker, Bishop of Edinburgh, was appointed to succeed him.

COMMUNICATIONS.

For the Churchman.

MUSINGS AMONG THE MONUMENTS.

NO. IV.

(Concluded.)

THE TOMB OF EDMUND SPENCER.

A splendid gallery of antique pictures has Spencer painted. Some wizard wand appeared ever waving in his hand. His imagination revelled in fairy fantasies—in the romantic scenery of nature; or it associated itself with forms of peerless valor and consummate beauty allied to purity of mind. Thus his pages teem with scenes of vivid loveliness, the ideal conceptions of his waking dreams. These pageant-like illusions haunted his brain, sleeping or waking, and made him the chronicler, as it were, of dream-land—the poetical historian of unreal, yet instructive visions. His fancy led him to contemplate the deep shady twilight of old gray forests, the haunt of the hamadryad, where the diamond dewdrops glitter among the emerald grass. These dainty and secluded bowers were to him the by-paths of the wandering knight and elfin dwarf—that led to the sacred and solemn retreat of Una—"heavenly Una, and her milk-white lamb." Gorgeous and beautiful was the coloring of Spencer's pictures when he saw fit to spread his glowing tints over his delicious landscapes, or the allegoric virtues. No poet has made vice more repulsive and disgusting, by a proper and judicious exhibition of hateful and loathed deformity. The skilful master of a magic art, displays his elaborate productions, and we admire, love, or detest, as the subject impresses itself upon the mind, or awakens varied emotions within the heart. Shall I not pause here a moment and read the name of Spencer, and recall his fanciful imagery, or revive a single passage in the poet's life or death?

Can I leave this abbey without a passing reflection upon a name rendered famous by genius and talent? I cannot. Truly was Spencer a bright light in his day, not only from his learning, endowments, and worth, but his abilities were also eminently displayed in the active walks of life. His merit must have been conspicuous, otherwise he would not have been the intimate friend of Raleigh and Sidney. They esteemed, loved, and honored him. His life partook of sunshine and shadow. The mystery attending its close, whether through grief or calamity, remains to this day a subject of conjecture, and tends greatly toward giving a deep interest to the name of Spencer, perhaps more so than if the real cause of his death were truly known. I muse and speculate upon the various causes assigned for the poet's death, whilst seated beneath the ancient mural monument of Michael Drayton, the author of "Polyolbion," and "Heroic Epistles," who, as his epitaph sets forth, "exchanged his laurel for a crown of glory, anno 1631." I seem wafted, as it were, back into the age of Queen Elizabeth, although not out of this Gothic nook. The imaginary sound of heavy and measured footsteps fall upon my ear, and echo among these aisles and fretted ceilings. A burial train appears to be slowly approaching the spot where I am sitting. I behold a poet's funeral, even that of Edmund Spencer. Strange and antique is the dress of this visionary company. It is the picturesque costume of the Elizabethan age that I am beholding. The contemporary poets of Spencer are among that mournful company. They bear the pall, and are conspicuous mourners. Rare Ben Johnson is here, and walks pensively beside the body. Shakspeare also, with sedate and thoughtful countenance, moves onward with the procession.—Statesmen and courtiers, eminent and renowned, follow in the train. It seems a remarkable assembly—the gathering of men famous for wit and talent. When all arrive at Poet's Corner, the whole throng stand solemnly and silently in groups around the open grave. The burial service, I thought, had been performed. The brother bards are seen casting their poetic offerings upon the coffin, whilst sorrow is plainly visible in each marked and expressive face. They are consigning one whom they respect and honor, to the silent tomb. They are taking leave for ever of one who had loved intensely, all things bright, and fair, and lovely. It is a sad task they came to perform. But they do it with feeling hearts and with falling tears. They come to bury Spencer, and to fling the incense of praise and admiration over the cold and inanimate—over silent ashes! What honored obsequies! What a crowd of renowned men! What an imposing spectacle, so truly in accordance with poetic and classic observance! How much emotion and generous feeling is expressed in this farewell offering and homage to departed worth! Rarely has such a funeral scene been witnessed here. There is much meaning and respect intended in the votive scroll dedicated to the memory of the gifted dead, and now flung upon his bier.—Grand, dirge-like hymns are stealing over the hearts of the poets who stand around the silent remains of Spencer. Ben Johnson, methought, gave utterance to that serious hymn so full of tenderness and sorrow—

"Slow, slow, fresh fount, keep time with my salt tears;
Yet slower, yet, O faintly, gentle springs!
List to the heavy part the music bears;
Wo weeps out her decision, when she sings.
Droop herbs and flowers;
Fall grief in showers;
Our beauties are not ours:
O could I still,
(Like melting snow upon some craggy hill,)
Drop, drop, drop, drop,
Since Summer's pride is now a wither'd daffodil."

Quietly, oh! quietly may he sleep! I thought were the affectionate words of Shakspeare. And then I fancied I heard the words of the funeral dirge in Cymbeline, stealing from his lips:—

"Fear no more the heat o' the sun,
Nor the furious winter's rages;
Thou thy worldly task hast done,
Home art gone, and ta'en thy wages:

* * * * * *

Fear no more the frown o' the great,
Thou art past the tyrant's stroke;
Care no more to clothe and eat;
To thee the reed is as the oak:
The sceptre, learning, physic, must
All follow this and come to dust."

With the ethereal sound of this last requiem floating afar off until it seemed to die away among these gray arches, faded also this visionary assembly. I looked around to catch another glimpse of this remarkable company—for the men of mark and celebrity who had but this instant stood before me, and upon whom I seemed to have been intently gazing—but they had "melted into thin air," and I saw nothing save the antique monument of Spencer in view. I drew near to read the inscription, which ran as follows:—

"Heare lyes (expecting the second cominge of our Saviour, Christ Jesus) the body of Edmond Spenser, the Prince of Poets in his tyme, whose divine spirit needs noe othir witnesse then the works which he left behinde him. He was borne in London, in the yeare 1553, and died in the yeare 1598."*

The reader of the "Faerie Queen" looks at this time-stained piece of marble, and it reminds him of the quaint and almost obsolete language of Spencer. Both display antiquity upon their faces. "Yet to this hour Spencer is a spring of English inexhaustible, from which all the leading poets have drawn, and which is still fresh and sparkling."† Thus is he remembered. Thus will his epitaph be read and his tomb looked upon with interest, for the beholder is aware that here lies the poetical father of Raleigh, Sidney, Shakspeare, Milton, and Thomson. He will consider also that here is interred one, who in an age when poetical taste was loose, mephitic, and without restraint, gave a serious and moral character to most of his effusions,—who sought to refine and edify when he produced his greatest and last work. That Spencer lamented the light wit and loose character of his early muse, is apparent; and it is contritely expressed in that beautiful "Hymne on Heavenly Love." It also appears in that moral one on "Heavenly Beautie." They breathe alike a pure, calm spirit of devout humiliation and religious sensibility. What can be more so than his invocation to the Deity, in the latter "Hymne?"—

Vouchsafe then, O thou most Almightye Spright!
From whom all guifts of wit and knowledge flow,
To shed into my breast some sparkling light
Of thine eternall truth, that I may show
Some little beames to mortall eyes below
Of that immortall Beautie, there with thee,
Which in my weake distraughted mynd I see.
Hymne of Heavenly Beautie.

We grieve with Warton, "that envious time should mar the lov'd strain" or "cast his dim disguise" upon any thing so fair and bright as the "Faerie Queen." Yet the splendor of that unique poem lingers around it still. Still does his green woods and dappled fields look fresh to us. Still does his huge caves, scooped out of the dark and mossy rocks, look gloomy and savage: for they seem to be yet the abiding places of Despair, and Mammon. His aerial castles appear in view, and hang or loom up in mid-air. His bright armor-yclad knight, and allegoric characters, live before the eye in perpetual or supernatural colors. Thus has Spencer identified himself in the mind of the reader of his "Faerie Queen." And his tomb, though unadorned and much decayed by time, like his own rare poetry, possesses the fascinating power of arresting the beholder, and suggesting pleasant glimpses of the past, even through the medium of quaintness and singularity.

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* The funeral of Spencer was attended by all the distinguished literary men of his day. The most renowned poets paid their respects (according to the account of Camden) by throwing elegiac verses into his grave. His obsequies must have been very solemn, striking, and interesting; probably more so than any English poet on record—for Spencer lived in a poetical age. The original monument, of Purbeck stone, was erected by Anne, Countess of Dorset, some thirty years after his death.

† Rev. George Croly's Introduction to the English Poets.

For the Churchman.

THE DUTY OF PATIENCE TAUGHT BY THE HISTORY OF THE CHURCH.

Nineteen centuries have almost rolled away since the Church of the living GOD was established in the fulness of her final dispensation. Like the ark of Noah, she was then launched on the waters of a tempestuous ocean, over which, with the Holy Spirit for her guide, and the whole revealed counsel of GOD for her chart, she was to bear her faithful children to the haven of eternal joy. That the goodly bark should not founder, was the sure promise of her LORD, but he gave no reason to expect that the cry,—save us—we perish,—should not again and again be sent from timid and faint hearts. Still with the certain declaration that the knowledge of the LORD should cover the earth as the waters cover the sea—human wisdom would have predicted for the Church a series of uninterrupted and progressive triumphs. Far different, however, is the picture presented on the pages of her history.

Yet at first this prediction seemed on the point of accomplishment, and the success of the Gospel appeared steadily advancing to its consummation. Scarcely had apostles and apostolic men been gathered to the mansions of the just, when in Asia, in Africa, in the extremities of Europe, the Church numbered multitudes, not of mere nominal followers, but of such as were ready to do and to suffer for the sake of CHRIST: compacted in a glorious unity, aided by the omnipotence of the Holy Spirit, and wielding the weapons of eternal truth, she seemed a phalanx which must ere long subdue the world. The millennial era seemed nigh at hand, in the view of Christian expectation.

Let him who has followed the Church through the ages of her youthful might, be suddenly and without preface introduced to her history in the twelfth, thirteenth and fourteenth centuries: The schisms and heresies, the superstitions and corruptions of that dark period, might at first tempt even the strongest faith to waver. We look in vain to the countries where the early Church carried the message of salvation. A miserable remnant is bowed down under heathen or Moslem oppression, where Augustine, and Cyprian, and Chrysostom, and Basil, and the Gregories, wrote and lived, and suffered and died. Yet even in this age, can the spirit of a pure religion be discerned, making the surrounding gloom more palpable. And soon, when faith and hope had almost expired, a gleam of light dawns in the era of the Reformation; then again the triumphs of the Church seemed at hand; but they are not as yet. The divinely-appointed Conservator of undefiled religion—the ministry of apostolic succession—is lost to most who have cast off the fetters of tyranny and superstition. To some, we fear, it was lost through want of faith; heresies and schisms arise innumerable; until at length most are swallowed up in the deadening infidelity of neology and Socinianism.

In the mean time GOD is overruling the waywardness of Henry, the bigotry of Mary, the imperiousness of Elizabeth, and the obstinacy of the Stuarts, to establish on a firmer basis the Church of England, now almost the only representative of apostolic Christianity.

In all this history, if we are wise, we will read many invaluable lessons, but none more clearly than those of faith and patience. He with whom a thousand years are as one day, is not slack concerning his promise, as men account slackness. What though the candlestick of the LORD, for the sins of churches or individuals, has been removed from some spot where we had thought it firmly placed—it has shone brightly elsewhere. It may at times have burnt dimly, but it has never been extinguished—the Church has never failed among men. Let us then not be faithless, but believing. If darkness and false religion brood over lands where the light of the Gospel once shone in all its brightness—let us not be high-minded, but fear lest for our sins the precious deposit with which we are now entrusted be taken from our hands.

But the lesson of patience written on every page of ecclesiastical history is more especially applicable to the ministry; their cause is GOD's, and must eventually succeed. Yet as Augustine had scarcely breathed his last before his see was overrun by barbarian Vandalism, and in its train came a God-denying apostacy—so now many a faithful minister may close his eyes upon the world with no consoling proof that his labors have been blessed; but on the other hand, with a melancholy conviction that ways which are not GOD's are crowned with a greater apparent temporary success. This is a hard but necessary trial of faith and patience. Duties are his—results are GOD's. Impatience and murmuring would be as unwise as they are impious—for a stern adherence to the appointed ways of GOD has ever proved, in the end, the wisest course.

The ministers of CHRIST are bound, in some periods of the Church, to labor not only without reference to immediate success—but sometimes in the sure prospect that for the present their toil will not be repaid. Such, we believe, should be their character in this our generation. Sectarianism and heresy and infidelity seem (if we read aright the signs of the times) destined to spread yet farther: the Church is yet again to be purified in the furnace of affliction; the clouds which even now are lowering over her must increase in blackness before they burst and are dissipated for ever. She has met triumphantly the assaults of paganism; she has been wounded in the house of her friends by the abominations of popery; but it was not unto death. She has yet to encounter the more subtle and fiercer attacks of infidelity—in the opposition of sciences, falsely so called, and of a vainglorious philosophy. Like St. John the Baptist, the ministers of Christ must be content to decrease, that their Master's cause may increase. Increase that cause will, by the very means its arch enemy has devised for its overthrow. In tribulation and anguish of spirit we may trust the faith of apostles and martyrs will be revived. False friends will fall away, outward splendor be lost, and the Church, perchance, reduced again to a handful among men; and thus will she be prepared for her final triumphs; thus will God's great might be gloriously illustrated in her weakness; her history will be, as it has been, a continued commentary on the feebleness of human strength, and the weakness of human foresight.

We are not presumptuous in these assertions—for on every hypothesis the fearful prophecies of the last times have not been as yet accomplished in their full significance: something worse is to be than has been.

Upon the threshold of these last times we believe our lot is cast. Satan's time is short—his arts will turn, as they have ever turned, against himself: He tempted Adam, and the mercy of God provided a Redeemer, in whom we regained more than we originally lost; he stirred up the Jews to crucify the Lord of glory, and from his cross a healing fountain flowed for all nations; he instigated persecutions, and the blood of the martyrs became the seed of the Church. Like a gambler whose intellect repeated losses have sharpened to preternatural acuteness, his stratagems will be bolder, deeper laid, and fiercer than ever—yet he is thus to become an agent in the final purification of the Church, and thus to pave the way for a long list of triumphs to her, and defeats to himself.

In prospect of those ultimate glories of the Church, let us possess our souls in patience, though our labors fail of immediate and visible success—for in view of the past and the future, patience is wisdom. T.

For the Churchman.

"THE TRUE IDEA."

Victor Hugo, in his wild and frightful romance of "Notre Dame de Paris," brings out the thought, that before-printing was invented, and while written books were scarce, men wrote their great ideas for the world, in architecture. The letters in this language, were the rude piles of stones, erected as memorials of some great event, by the wandering chieftain. The words, are found in the votive pillar or the solitary cell. The sentences, in the collection of pillar-words into the early temple, rude and unpolished, but shadowing forth lofty imaginations. The volumes, are those rare creations of intellect, which under various forms and in various developments, have charmed and ever will charm, all better minds. To apply this to one country: we find the letters in the Cairns and Barrows of northern and southern Britain: the words in the giant pillar, or tall, round, simple, Pictish tower: Stonehenge is a sentence: York Minster a finished and glorious volume. Perhaps this may be called a conceit; it does not seem to us to be so, but we think it the "true idea":—which words, by the way, we copy for a motto from Dr. Greenwood's very gratifying letter. In the case of churches, we may go still farther. Churches, more peculiarly the larger and more magnificent ones, though the same holds also measurably true of the smallest, were not only an imbodiment of vast ideas and grand conceptions, volumes in which great minds wrote high imaginings, and successive generations each their own; but they were an imbodiment too, so far as in different cases they might be, of the mysteries of the one Catholic Faith. This was the great primary idea: exuberant fancy, refined taste, lofty conception, all might work together and do their utmost, but they must work in subserviency to this. Nay, so far was the principle carried, that, as we shall notice by and by, architectural regularity was, in one point at least, sacrificed to the preservation of *the idea.*

Now, to illustrate all this, let us take one of the cathedrals first, and then perhaps a parish church, as facts in point. The cathedral will show, in the most perfect manner, because of its greater size and more various parts, how Victor Hugo's notion is correct; and how completely the principle I have noticed, as peculiar to the erection of churches, is carried out; and the parish church will serve to satisfy us, that although the imbodiment of the Faith cannot be in it so entire as in the cathedral, still it was, so far as might be, the guiding principle in its construction, and that in subserviency to which the architect wrought. In this way we may perhaps come at the "*true idea*" of a church, and obtain a uniform principle.

Winchester Cathedral may well serve us for an instance, not because no other one would answer, but because of its great grandeur, and awful magnificence. We may look at it from two points of view: considering it as a work of art, and as a church. Viewing it as a work of art, we read in it the varying developments of lofty thought, in many generations: for it was upwards of three centuries in building. This is not the place to enter into the *quaestio vexata*, of how far any remnants of the Saxon architecture are to be found in Britain; nor is it important for us to know. It is enough to observe, that in the transept of the cathedral we are considering, we find the round arch, low round-headed windows, and massy circular pillars, with regular capital and base, which mark that adulteration or perhaps rude imitation of the true Grecian or Roman manners, which was the national architecture of the Saxons, and was improved and extended by the Normans. This is the development of the same spirit, that built on inaccessible crags, strong holds for strong men. The same solidity, heaviness, and capability of resistance, that are seen in those, are seen also here. It is plainly an erection of the warlike spirit: strength the great object: strength accompanied certainly by grandeur; but the grandeur arising more from size than the disposal of parts; and a result, apparently, more than an original plan. Still as the warlike spirit developed itself among the Normans, in a more graceful way, and with a higher tone than among the Saxons, so did it, as the master-spirit, expand in architecture: it gave a loftier pillar, a rounder and less depressed arch, and added ornaments in fret-works and zigzag mouldings: ornaments from a ruder source than the contemplative minds imbued with the spirit of beauty. The choir, the chapels, and above all, Wykeham's noble nave, are developments of another spirit: of a state of things in which mind had gained over matter some degree of ascendency; was cultivated, and warmed with glorious conceptions of the beautiful. Its developments are gradual indeed, and we know that it was not the general spirit of mankind. It was the scholar's spirit, instinct with a love of all beauty. And because God had made "lofty bowers and forest canopies," to inspire religiousness in men, so spirits that had become deeply religious, and consequently knew and loved the best and highest of all beauty, "fell instinctively into those forms which were congenial to them;" they did not merely imitate and copy the forest temples, but they developed anew the inward idea, derived from the great archetypal one; and so as God had set forth to us the archetype in forms that could not but be fit, they wrote their true idea, derived from these creations of beauty, and agreeing with their archetype, in forms that agreed with its development in the visible creation; forms that we call by an unmeaning name; and whose existence we endeavor to account for in a sharp, and calculating, and material spirit, that only shows how far we have declined from the lofty spirit of their framers. What a mind must that of William of Wykeham have been! the spirit that wrought with so splendid a munificence, might well have left its development in the world, in forms, like those on which the eye never tires of gazing in his own cathedral church.

But various as are the features under which, for generations on generations, great minds have here set forth their greatness, and left in durable forms their impress, every thing has been done under the dominance of one idea. That idea, the same from the beginning, derived from an infinitely higher source than any thing human: and so, as perfect in the outfit, continuing unchanged, while the forms and creations made subject to it, have ever changed with the different minds who gave them being. To imbody the mysteries of the Faith: this was the idea that governed all: it was to this that art did homage, and went not a step beyond the limits which this rule imposed. Nay, she even yielded some of her own rights, and went out from her own course; for though it was a noble servitude, she was still a servant. There is still the arrangement of nave, and choir, and transept, in the cross; that form never may be given up, for it tells of the mystery of our redemption; but whence is the seeming deformity, that the nave and choir are not upon the same straight line? As you pass the transept, the line from the centre of the western end is as it were broken, and if continued straight on, it would strike aside from the centre of the eastern end; art has been here violated, and for what? Because the head of the Redeemer was bowed upon the cross, when he gave up his spirit as a ransom for all flesh. What mean the three-fold aisles? They are erected to the glory of the triune God. The great eastern window? Day ever dawns in the east, and thence shone the light of the sun of righteousness; and thence shall beam the awful glory of the second coming. Why does the choir hold predominance among all other parts of the fabric, and they all converge as it were to it as a centre? Because it is the sanctuary, and is set apart for the services and mysteries of religion: it is, be it said with reverence, the heavenly place, pruned from the remaining portions, and so decorated with all that art or wealth can give. Indeed every thing is significant: not here only, but in all other similar erections: and in all every thing is so done for the glory of God, that even the most hidden parts are wrought "as God himself for his own glory and the luxury of our senses, has wrought out the embroidery of his flowers, and the plumage of his insects."

In a parish church we shall not find nor can we expect to find the prime idea, so fully carried out: for the cathedrals are the "oratories of the church." It is here that she keeps up a lively similitude of the life of saints in heaven; and therefore we expect more of size, more of grandeur, and so a wider scope for the great principle to work in. Still, so far as they could go, the builders of ancient parish churches in England went. We sometimes find the cruciform: always the eastern window and the altar under it: frequently the triple aisle: the "massive tower, emblem of the stronghold of God's truth;" the heaven-pointing spire: the cross on the eastern end: the pulpit in the nave: and the chancel narrower than the body, because not all who are bidden to the banquet come; nay, even the cock on the spire, so often and so unjustly flouted at,

> "was raised in other days to tell,
> How when they tired of prayer, apostles fell."

Now, is there not in this plan something strikingly analogous to what, we may say with reverence, seems to be the plan in the works of God in nature? Are not those works, types of moral truths? and are they not imbodiments of some or all of the great mysteries of our being? Is, for instance, the death of nature in winter, and its revivification in spring, merely ordained for its continuance; might not God have provided for the same end in other ways by his infinite power? Is not rather this plan, in its highest office, designed to keep continually before us, the great truth and mystery of the resurrection? It is to be feared that we have quite too materialistic a way of judging of these things; that we make every thing end in itself, and do not get at that high truth of elder philosophy; that the works of nature are perfect developments of great truths, existent originally in the mind, and developed by the will of God; hence, that the highest office of nature is to set forth these truths to the soul, and not merely to administer to the body. Acting then on a similar principle, when men came to build churches, in which holy acts were to be performed, would they not arrive at a similar result? That as during our progress through the world, we live constantly amid imbodiments of the great mysteries of our mysterious existence; so while occupied in the high offices of prayer and praise, in temples that we have dedicated to the glory of God, even as he has ordained his universal temple, we should be living amid the imbodied mysteries of that Faith, which is then more peculiarly our being and existence: the life of our prayers, and the soul of our praise. This we think gives us the true idea on which we ought to act, in constructing our Temples, because it seems a principle on which the great Architect has wrought in the Temple of the Universe. It is useless to reason about it: if one does not feel it at once, he can never be made to feel it, by words.

Now on this principle—the catholic principle in sacred architecture—men did work; as in earlier, so in those times which we see fit to call the dark ages:—ages that produced developments in architecture that we can only feebly imitate. But why has the principle, the true idea, been lost? Chiefly because of the way we have fallen into, of looking at things in a low and gross manner. Instead of viewing the Temple of the Universe as a magnificent erection to the Glory of God, and the imbodiment of all great truths, and so, really "looking through nature up to nature's God," we stop short with considering how far all things in nature work together in producing an end; as if that end was the ultimatum; and expatiate largely on the great adaptation of all things for our comfort and convenience, until we absolutely seem to believe that this is the great end for which all things were created: at least the only one with which we have any concern. So too in our own Temples, we have in the same way come to look upon them as built for our convenience and comfort, and have substituted this end for the real one, the glory of God; hence, instead of making them imbodiments of the Faith, developments of those truths which are his chiefest glory, we make them imbodyments of our own ideas of comfort and convenience. Beside, we have, in a degree, substituted a different purpose than that for which churches were intended to be used; we make them, not places where the great acts of our faith, those highest ones of all, the acts of heaven, prayer and praise are performed, but merely preaching-houses. Hence we bring in another notion, and call them audience-rooms, and arrange them for the convenience of the speaker. In this way it is that the true and Catholic idea has been lost.

This being the case, it seems to us, that the way to secure a return to right church architecture, is to lead people back to the true idea. Until that is done, it is utterly in vain to lay down rules for the construction of the church, or this or that portion of it; for you will at once be met with the objection, that this or that other will be more convenient or more regular, or more something. Urge that your plan is more emblematic; what of that? It is like talking about colors to a blind man. But give them once the true idea, begin at the fountain, and then they have a test by which to try all rules and plans: a test which will produce the same general uniformity in churches that is in liturgies. Some more decorated, more beautiful, bearing the impress of various and differently gifted minds, but all uniform in principle and in imbodying the Faith. Then you will have no more disorder, confusion, and abomination, but all as guided by one harmonious principle,—and that principle how high in its origin, even divine and analogous to the plan of God—rather God's very plan,—will be consistent, proper, orderly, just as all things are in nature. Then churches will be built as they ought to be: not for man's convenience: not for man's ambition: but for God's glory; and as built for his glory, imbodying as he has done in his own infinite temple, those mighty doctrines of the Faith, in which his glory is most chiefly shown.

In other numbers we purpose, Mr. Editor, to carry out this principle, the finding which, and in a very humble way setting it forth, has been now our object; and to apply it as a rule, and show how it has been applied and wrought upon, by men who, it is to be feared, entered far more into the gloriousness of the Faith than we do: that is, always provided that such a plan meets your approbation. J. W.

For the Churchman

THE TRUE CATHOLIC GROUND.—NO. IV.

If it had not been done more than once by able pens, we would now proceed to show the catholicity of some of the other points we hinted at, as confuting Romanism by their correct exhibition: such as a real presence of the Christ who is in heaven at the right hand of God, in the eucharist; the necessity of good works, penance, fasting, &c., in a man's being justified; the merits of Christ really cleansing and pardoning him; and the Holy Spirit dwelling in him to make him righteous. St. Cyprian speaks of justification and sanctification as synonymous. Serm. vi. De Orat. Dom. But we do not desire to enter at all upon this point, so daily controverted as it is. With regard to the eucharist we will only say, that the language of the holy fathers of the fourth century cannot be mistaken; and that St Cyprian, in the third, in his Sermo de Cæna Domini, speaks of our being forbidden in the old Testament to eat blood, but yet commanded in the new to drink it; and reconciles the seeming contradiction by showing the difference between the perishable animal's blood and the blood of the ever-living Christ. This shows that he, in common with the Church, held no timid, explained-away view, but conceived of something real; while it also tells against the impious withholding of the cup from the laity, as does also the fact that infants were admitted to the cup, (Sermo de Lapsis, and Liber Primus adversus Judæos,) and indeed the communion of children was only forbidden from the twelfth century, although it continued in some places to the 15th. (Giesler, II. p. 333 and references.) We would beg leave here, in connection with this point, to refer to Rev. Mr. Crosthwaite's "Communio Fidelium," (Oxford, 1841,) in which he clearly proves what is the correct mode of administering the elements. St. Cyprian also speaks of the priest daily offering the eucharistic sacrifice, (Epis. II. and several other places,) which was done in the Church until the unholy corruptions of the Continental Reformation were brought in; and how can we expect to be vigorous, holy and active, as a Church, when we neglect the chief service of God? The Jews indeed, with only their dumb types of the great sacrifice, were nevertheless to offer them daily, while we who have the great, ever-living sacrifice itself, who have, in the good providence of God, the apostolically descended hands which are empowered to make the body and blood of Christ,—we will have our sacrifice, which doth enliven our souls and the souls of the whole Church departed now being purified in Hades, but one little dozen times a twelvemonth! Oh! for that primitive spirit, when the faithful hasted even at the risk of life and torture, to partake of the flesh and blood of their beloved Master! And what shame upon us, that even when the accumulation of festivals presents an opportunity for the more frequent celebration of these purifying and justifying mysteries, we omit the chief service of God, lest it be too great a tax upon our prayerfulness, examination and holiness, to prepare for their reception! The omission of the eucharist on Whitsunday, was anciently (and is now in spirit, by the English Church) deemed almost schismatically sinful. Until the daily sacrifice is restored, the daily spirit of holiness in all its power will be wanting. When we pray "give us this day our daily bread," we are praying for such restoration; for it is not by bread alone we live, and none who eat not the flesh and drink not the blood of the Son of Man, have life in them; it is by that bread's daily influence and persevering efficacy that we live; and if we are praying for those spiritual benefits which we receive through Christ's mediation, when we offer that petition, surely we are praying also for the chief means by which they are received.

With regard to the purification of the faithful after death, there is so much in the holy fathers, and it is so clearly Catholic within the first six ages, that any discussion of it would require a complete dissertation; and so likewise with prayers for the dead, which Archbishop Usher has completely settled.

There are but two other points upon which we will add a few remarks, although there are many upon which we might enlarge; but we trust that the prominent points which we should firmly stand upon as Catholics, so as to wrest them from the exclusive possession of Romanism, have been definitely thrown out, without shrinking or want of plainness; for they are our catholic birthright, and shame upon us if we do not vindicate them. The one point is Monachism which we formerly mentioned. It is certain that voluntary celibacy was accounted (as our Saviour permissively institutes it) a more holy state, from the earliest time; and that the clergy were forbidden to marry twice: while the anchoretic life was early approved throughout the Church. The first cloister historically recorded, was founded by Pachomius, (on the island of Tabenna, A. D. 340,) a pupil of the celebrated and holy St. Antony. From this time the increase and catholic approval of the institution is confirmed by overwhelming historic proof. [Giesler gives considerable information on this point, by his references.] But it is the want of this venerable and holy institution which weakens us so much in our missionary operations. Let it be said here, however, that the common, vulgar notion, that stone walls, cells, iron bars, bare feet, and laziness, constitute the essence of a monastery, is very absurd indeed. The vital principles embodied in a monastic institution, are those of celibacy; while connected with it, poverty, obedience, living in common, preaching the gospel, tending the poor, and sick, and destitute, and instructing the young and the ignorant. It is, of all modes of serving God, one, at least, of the most laborious. That the institution was abused, is no more argument against it, than against Episcopacy, which has been most awfully abused; or against Republicanism, which has been abused and is liable to enormous abuses. But it is a Catholic institution, and this is enough. It was by this blessed institution, that the Church was spread from Britain to China, as the noble histories of Saints Willibrord, Gall, Boniface, the Monastery of Beth-Aven, &c., amply testify. And the sacrilege of that iniquitous and bloody tyrant, Henry VIII., in destroying the monasteries, will ever be a foul blot upon the history of the English Purification. Bad as they then were, it was worse to destroy them, for they were the property of the Church. But it is by such institutions alone, that we can effectively plant the Church in our western country, and take hold of the poor in our large cities. What can a single missionary effect in the distant west, with work enough around him for fifty laborers? But such colleges of workmen could educate the young, and so plant the Church in their hearts, and cover a large circuit of country by itinerant ministrations. They could support themselves, and thus in point of economy gain much, and they would rear up a native clergy upon the spot, while each such institution would be the nucleus of a bishoprick. We would gladly enter into argument here, substantiating these points, but our space forbids. Their powerful effect for the Church in large cities, (having hospitals of course attached to them,) among the destitute poor, is too obvious to need any remark.

The other point besides Monachism, upon which we wished to remark, might be considered as coming under the head of honoring relics, &c., although we have not distinctly thrown it out among the several points suggested in our first. It is the relative holiness of things and places—the very correct principle upon which the corruption of image-worship was grafted. We have not, as we expected we would, space to go into any historical details. But it certainly was, from the first, and universally, the opinion of the Church, that things and places dedicated to God, became relatively holy; and were no longer common or unsanctified. Thus the altar upon which the eucharistic sacrifice has lain, is hallowed by the body and blood of Christ, so that it is proper in reverence to Him, to do obeisance towards His altar. So a building once consecrated, is henceforth, by virtue of its new relation to God, for His sake, to be esteemed holy; the desecration of which, by converting it into any ordinary use, is without doubt sacrilege. The want of Catholic reverence now, is owing to our utter destitution of this salutary principle; that what is dedicate to God, by its relation to Him, acquires a kin of inherent holiness, which it is sinful to violate. And surely the necessity of the principle must be felt in an age which spares not the holiest or most venerable monuments.

But we will hope that the Head of the Church is rapidly reviving His work in the midst of the years, and raising up for Himself, and for the defence of His Holy Church, a body of soldiers well appointed for the warfare, brave and fearless in their Master's cause, dauntless by persecution, and clouds, and obloquy, but strong in a steady sense of DUTY, and mighty in patient FAITH; who, hating alike the modern inventions of Protestantism and Romanism, will stand immovably firm upon the solid, ancient, and true Catholic ground. CATHOLICUS.

Feast of St. Augustine, Apostle of
England, 1841.

NEW HAMPSHIRE CONVENTION.

The forty-first Annual Convention of the Protestant Episcopal Church in the state of New Hampshire was held in St. Paul's Church, Concord, Wednesday, June 30. There were present Right Rev. A. V. Griswold, bishop of the eastern diocese, having provisional charge of the diocese of New Hampshire; Rev Messrs. Chase, Ten Broeck, Horton, Lambert, and Livermore; also lay delegates from the churches in Hopkinton, Claremont, Drewsville, Dover, and Concord.

Monday, June 28, the bishop reached Hopkinton, from a visitation of the church in Drewsville, Claremont, and Cornish. The bishop preached at Hopkinton Monday evening and Tuesday morning; and on the afternoon of Tuesday confirmed one person.

Tuesday evening, divine service was held in St. Paul's Church, Concord. Evening prayer was conducted by Rev. William Horton, of Dover, and a sermon by Rev. Edward Livermore, of Drewsville, from 1 Cor. vi. 20: "For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

Wednesday morning, Rev. Mr. Lambert read the morning service; Rev. Mr. Chase the ante-communion, who also assisted the bishop in the administration of the Lord's supper. The Convention sermon was preached by Rev. Mr. Horton, from Acts xi. 26: "And the disciples were called Christians first in Antioch." During the afternoon session of the Convention, the bishop delivered an excellent address, prepared during his visitation, for which the thanks of the Convention were unanimously tendered him, and a copy requested for publication with the Journal, and also in the Witness and Advocate. Our readers will be glad to learn that the bishop, referring to the dangers which are to be apprehended from the errors of Oxfordism, exhorted the Convention to a maintenance of the true principles of the Church, as received and followed by the Protestant Episcopal Church in this country. In the evening, the bishop preached to a very attentive and respectable congregation, the church being well filled, from 1 Cor. i. 12: "Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ."

It may be gratifying to the friends of the Church to learn that a desire is expressed for the introduction of our services in the town of Manchester, and that there are a number of families, and a still larger number of individuals, who are ready to unite in the formation of an Episcopal society. Application was made to the bishop and Convention to send a missionary among them; and the present is represented as a peculiary favorable time to commence such an enterprise. We hope the Church in New Hampshire will take such measures as to secure Episcopal services in that important and growing town,—a town destined, probably, to be not inferior to Lowell in population.

Albe Cady, Esq., of Concord, was unanimously chosen Secretary of the Convention; Rev. Dr. Burroughs, Rev. Messrs. Ten Broeck and Horton, and Gen. Timothy Upham, Edward Cutts, Esq., and Col. Samuel E. Watson, the standing committee.

The next Convention is to be holden in St. Andrew's Church, Hopkinton, the last Wednesday of June, 1842.—*Christian Witness.*

THE CHURCHMAN.

SATURDAY, JULY 17, 1841.

Psychology; or, a View of the Human Soul; including Anthropology, adapted for the use of Colleges. *By Rev.* Frederick A. Rauch, D. P., *late President of Marshall College, Pennsylvania.*—New York: M. W. Dodd, Brick Church Chapel; Boston: Crocker & Brewster; Philadelphia: Thomas, Cowperthwait & Co.

Without recommending this book as a text book, we have yet no hesitation in saying, that it is one which may be consulted with advantage and perused with gratification by those who are interested in the subjects of which it treats. It teaches, as will appear from a brief analysis, a higher and truer philosophy than many books which are in use.

"It is a very general remark, that man is the highest order of animals, or that he is an animal gifted with reason. Were this correct, we might say with equal truth that the animal is man without reason; or that some of the plants which seem to form a transition from the vegetable to the animal kingdom, are animals without sensation." This sound and excellent remark is the commencement of an Introduction of about thirty-five pages, in which the notion that man is a mere continuation of the animal is exploded, the phenomena of animals which have been thought to indicate the power of thought are satisfactorily resolved into instinct, and man is shown to differ from the animal in his whole constitution, both physically and psychologically.

The first part, comprising nearly half of the whole work, is entitled "Anthropology," and is devoted to the consideration of the modifications of mind produced by the influence of nature. The consideration of the *permanent* influence of nature on the mind, leads the author to dilate on the different races of men, their national differences, the mental and moral differences of the sexes, the variety of temperaments and mental capacities. The *transient* influence of the same agent is seen in the effects of age, (childhood, youth, manhood, &c.) sleeping and waking, dreaming, &c. In the third chapter, which relates to the power of the mind over the body, the author takes a moderate and sensible view of physiognomy and phrenology.

The second part is devoted to psychology.

This part is in truth a complete treatise of itself. The introduction to it discriminates self-consciousness from self-feeling; conceding the latter to animals, and showing the former to be the prerogative of man and the root of all our knowledge. It treats also largely of personality. The body of the treatise is divided into two sections; the former treating of reason in general, the latter of the will.

Of the first part, (Anthropology,) the most curious, if not the most instructive portion, is that which relates to somnambulism, prophetic dreams, second sight, magnetic sleep, &c. The author makes no attempt to explain away or get rid of the facts usually alleged in these cases, but allows them to the full extent which he could go without exposing himself to the charge of credulity. In none of them, however, does he see any thing miraculous; but essays with remarkable facility and ingenuity to resolve the phenomena into the general laws of nature. Our readers have no lack of curious and marvellous stories, and they may therefore be more pleased with an extract which will help them to a solution of the wonders of which they have already heard, than of another which would add to their present stock.

"Somnambulists, as has been seen, speak, act, and walk, while the four senses of the head are asleep. How then is it possible, that they can walk or write or act? How is it possible, that a somnambulist, with closed eyes, can run faster through a large dark cellar, than other persons, with a light in their hands, can follow her? The following theory, accepted by many, is offered to the consideration of the reader:

Here we must remember what has been said on the nature of sleep and dreaming in general, that the life of the soul is merged in that of the body, and rests principally in the ganglion nervous system. This now is so much excited in its activity, that to some degree it may be substituted for the upper senses. The sense of feeling as spread over the whole skin, is the source of the four senses of the head, as may easily be seen from comparative anatomy. With the crab for instance, the ear is nothing else than a skin, softer than the rest, below which lies a bag filled with moisture and nerves. The eye of flies consists only of a thin skin, to which runs a filament of a nerve. Oken, in his Natural History, says: "At the sides of the head are two eyes, composed of many single ones, which have a great many surfaces—the eyes of the butterfly have seventeen thousand. These eyes are only the arched and thin skin, to which extend nerves, that lead out single filaments to each surface." With snails no organ of sight can be observed, and yet according to Oken they distinguish, like some maggots, between darkness and light. Flies have undoubtedly a good scent, and yet they have no nose. Some have therefore thought that they smell with their windpipes, others with a soft place behind their lips, and others with their feelers. These remarks fully establish the truth, that our common way of perceiving things is not the only one, and therefore what is not analagous to it, deserves not to be rejected for that reason merely. In somnambulism, feeling, as spread over the whole body, is heightened and changed into a capacity of *perceiving*. The mere feeling of any thing within or without becomes a sensation or perception; hence somnambulists see their own viscera, and especially those which are much excited during the state of somnambulism. The power of perceiving thus produced will be strongest, wherever many nerves are concentrated, as on the cavity of the heart and other parts of the body. The nature of this sensation is, however, indistinct and confused, since it is only by the division of the sensitive power into five distinct senses, that we can obtain clear and transparent ideas of things around us. Salt, for example, is white to the eye, sharp to the taste, and angular to the touch; we observe these different qualities, by bringing one after the other in contact with our different senses. When all the senses are merged in one, that is, when the divided activity of sensation is reduced and without order to one simple activity, the impressions received from objects can be nothing else than dark and confused. It would therefore be wrong to say of somnambulists that they see and hear, taste and smell, but like snails they have only a dim impression of light and darkness, and like animals that have no regularly formed ears, they have but a dull, dreamlike sensation of sound. With this view of the sensual life of the somnambulists, it may safely be said that the general sense, which develops itself from feeling, takes the place of the others, as does feeling in some degree that of sight with the blind. The blind, though by mere feeling he may distinguish between black and red, can get no idea of color by it. So the somnambulist can get no clear idea of objects, but only perceives their presence and general difference. When Spallanzini cut out the eyes of bats, and then set them free, he observed with astonishment, that they avoided every obstacle in their way. How could they do this? Certainly only by the development of a *general* sense.

We ought not to object to such a *general* sense, because we cannot conceive of its nature and activity;—though both may be understood from the general nature of sleep. Such an objection would be in no wise better, than if the blind should object to a sense like that of sight, merely because all our explanations will not give him an adequate idea of it, he having nothing analagous to it in his experience.

The strength of sympathy and antipathy may now be easily explained. When we have the full use of all our senses, we can govern the impressions made upon us, at least to a certain extent. We may exclude the light from the eye, the noise from the ear. But when the life of the soul is sunk into that of the body, and has resigned its dominion for a time, when the distinctness of sensation is gone, and when instead of many senses, but a general sense is active, then we are more receptive, more passive, more under the dominion of an impression, and as it affects us pleasantly, we either sympathise with the object from which it comes, or feel an antipathy to it. The nature of feeling always expresses itself directly, without reflection. The fact, that somnambulists frequently prescribe correct medicines for themselves, rests on the feeling of disease, which makes them seek for relief; and though man is not under the dominion of instinct in somnambulism, something analagous to it makes its appearance. Their sympathy with vegetables known to them, will guide them. The dog, when sick, finds an herb to cure him. The disease in him impels, by a feeling of want and pain, to seek for something, and finding the herb, he will be made certain by the impression he receives from it through scent, that it will afford what his diseased system demands. As the magnet attracts the iron, as the negative pole attracts the positive, so a relation between the disease and the natural remedy will force the dog to seize the latter.

With regard to perceptions of distant objects and to presentiments, we refer back to these subjects as above. With a few modifications, all will pertain to the present case. We only add an extract from Goldsmith's History, which may give us a case analagous to the perception of distant objects in animals. Speaking of the pigeon, he says: 'The letter is tied under the bird's wing, and it is then let loose to return. It is seen on such occasions, flying directly into the clouds to amazing height, and then with the greatest certainty and exactness directing itself by some surprising instinct towards home, which lies sometimes at many miles distance, bringing its message to those to whom it is directed. By what marks it discovers the place, by what chart it is guided in the right way, is to us utterly unknown.' The carrier pigeon cannot possibly see the place whither it is to go, and yet it is certain of it, though we cannot comprehend *how* it became so, because the sense by which it is made certain of it is wanting to us. So it is as to somnambulists."—pp. 145–148.

The author remarks in the preface, that "Religion is not a mere *quality*, but the *substance* of man;" and, page 282 of the work, we read: "If we consider that all nature is full of reason, that every being is the expression of it, then we must acknowledge, that what we thus perceive by thinking, is reason itself, or flesh of our flesh and bone of our bone." To some theological readers, such expressions may suggest views which were probably not present to the mind of the author.

The following extracts, remarkable the one for its truth, and the other for its beauty as well as truth, are favorable specimens of the work:

"Our personality is complete only when we are conscious of God and our relation to him, and when we suffer God to speak to it and through it. It is not nature nor matter that produces personality, but God, who is the *ground* of all personality. We can know a thing thoroughly only when we are acquainted with its ground—so man must know God before he can become truly acquainted with himself. In saying that God is the ground of all personality, we mean, that he freely created man; that there was no *emanation*, by virtue of which the Deity flowed forth into man, and could not return to himself again. If that were the case, our highest wisdom would become an Egology, and the Bible and Theology would become superfluous. So the personality of God differs widely from that of man. Its elements are omniscience and omnipotence, and all the other infinite attributes. Those of human personality are a limited reason and will, attached to nerves and muscles."—p. 191.

"The noblest senses of man are the eye and the ear. For, while the others have reference either to matter or its chemical qualities, they refer the one to the judgment, the other to understanding. If we compare them with each other, we find that both are senses for form; and therefore the mediums of art and literature. Painting, sculpture, and architecture, depend on sight; as music, poetry, and science, on hearing. While the eye opens the universe with its thousands of objects, the ear is their common echo, and communicates to us their internal being. The eye is cold, dwelling only on the surface of things, while the ear listens to every sound of nature, and makes us feel with all that lives; for, whatever can emit sound, from the gushing water, and the singing bird, to man, expresses by it the degree of its vigor, the manner of its life. The ear excites, therefore, more deep sympathy than the eye. The statue of Laocoon leaves us more cold than the description of his sufferings in Virgil. Music breathes more life into us than a picture. If in this respect the ear has an advantage over the eye, the eye being more removed from feeling, is nearer to thought. We compare truth with light; a prophet is a *seer*. Truth illuminates. Again, thunder can be heard at no greater distance than twenty or thirty miles, while lightning may be seen at the distance of from one hundred and twenty to two hundred and fifty miles; but what the eye seems to gain in this respect, it loses in another, for it cannot see in the dark, while the ear hears as well in the night as at any other time. We know, too, that instruction must be addressed to the ear, and that a single word from a commanding officer will animate his soldiers far more than a mere signal. Hearing makes social intercourse and the cultivation of mind possible; for, as we have said, it has a direct bearing on the understanding; as what we hear, we naturally desire to understand. Sight has more reference to the imagination, to hope, and other emotions, hence the eye so easily betrays these emotions. The eye was the sense appealed to by the pictures and statues of Polytheism; in Monotheism, it is the ear; lawgivers, prophets, and the Saviour, addressed themselves to it."—p. 211.

CONCURRENCE OF HOLY DAYS.

The question whether, when a Saint's Day occurs on a Sunday which is not itself a special Festival, the service of the former may at all supersede that of the latter, having been of late somewhat discussed, a correspondent has requested us to insert the following extract from Wheatley on the Common Prayer, which we cheerfully do, together with the note annexed by the American editor.

"§ 3. In relation to the concurrence of two holy days together, we have no directions either in the rubric or elsewhere, which must give place, or which of the two services must be used. According to what I can gather from the rubrics in the Roman Breviary and Missal, (which are very intricate and difficult,) it is the custom of that Church, when two holy days come together, that the office for one only be read, and that the office for the other be transferred to the next day; excepting that some commemoration of the transferred holy day be made upon the first day, by reading the hymns, verses, &c., which belong to the holy day that is transferred. But our Liturgy has made no such provision. For this reason some ministers, when a holy day happens upon a Sunday, take no notice of the holy day, (except that sometimes they are forced to use the second lessons for such holy day, there being a gap in the column of second lessons in the calendar,) but use the service appointed for the Sunday; alleging that the holy day, which is of human institution, should give way to the Sunday, which is allowed to be of divine. But this is an argument which I think not satisfactory: for though the observation of Sunday be of divine institution, yet the service we use on it is of human appointment. Nor is there any thing in the services appointed to be used on the ordinary Sundays, that is more peculiar to, or tends to the greater solemnity of the Sunday, than any of the services appointed for the holy days. What slight therefore do we show to our LORD's institution, if when we meet on the day that he has set apart for the worship of himself, we particularly praise him for the eminent virtues that shined forth in some saint, whose memory that day happens to bring to our mind? Such praises are so agreeable to the duty of the day, that I cannot but esteem the general practice to be preferable, which is to make the lesser holy day give way to the greater; as an ordinary Sunday, for instance, to a Saint's day; a Saint's day to one of our LORD's festivals; and a lesser festival of our LORD to a greater: except that some, if the first lesson for the holy day be out of the Apocrypha, will join the first lesson of the Sunday to the holy day service: as observing that the Church, by always appointing canonical Scripture upon Sundays, seems to countenance their use of a canonical lesson even upon a holy day, that has a proper one appointed out of the Apocrypha, if that holy day should happen on a Sunday. But what if the Annunciation should happen in Passion-week; or either that or St. Mark upon Easter Monday or Tuesday? or what if St. Barnabas should fall upon Whit-Monday or Tuesday? or what if St. Andrew and Advent-Sunday both come together? In any of these concurrences, I do not doubt but the service would be differently performed in different churches. And therefore I take this to be a case in which the bishops ought to be consulted, they having a power vested in them *to appease all diversity, (if any arise,) and to resolve all doubt concerning the manner how to understand, do, and execute the things contained in the Book of Common Prayer*."*

* "Uniformity of practice," says Shepherd, "was certainly intended by the Church, and what now may seem to require the direction of a rubric, or at least the decision of the Diocesan, our forefathers, in all probability, thought sufficiently plain. They knew that prior to the Reformation, (admitting that the practice of England corresponded with that of the Roman and Gallican Churches,) the service for all the holy days now retained, being *doubles*, generally took place of that appointed for ordinary Sundays. They would therefore naturally read the service for the Saint's day, and omit that for the Sunday in general. This continues to be the practice of the Roman Church, and it was the practice of the Gallican Church for more than a century after the era of our reformation. In some parts of the late Gallican Church, a change took place about the beginning of the present century, [the 18th,] and the service for the Sunday was appointed to supersede that for the Saint's day. But in our Church no such alterations have been made by lawful authority. Hence it would appear that the service for the Saint's day, and not that for the Sunday, should be used. *And notwithstanding there exists some diversity of opinion on this subject, yet the most general practice seems to be to read the Collect, Epistle, and Gospel, for the Saint's day*, and it is most consonant to that practice to read also the first lesson appropriated to that day." Crit. & Prac. Elucid vol. I. pp. 204—5.

Shepherd observes, that prior to the Reformation the office for the Saint's day on all *doubles* GENERALLY superseded the office for the Sunday. The exceptions to this general rule he has given in another part of the same volume, (p 190, note,) *viz*, the Sundays of Advent and Lent, Easter-day, Whitsunday, and Trinity Sunday, which took place of doubles. AM. ED.

THE TRUE CATHOLIC GROUND.—Our correspondent, "Catholicus," concludes his series in the present number.

The main design of his articles has been to show that the exhibition of Catholic truth is the most effectual refutation of Romanism; and this design is, in our judgment, good in itself, and capable of being invincibly supported and effectively wielded. It seems to us also that the particular views expressed by the writer in prosecuting his general design, are consistent with the liberty of opinion conceded by the Church.

On these grounds, we have admitted the articles; and to this extent—and no further responsibility, we think, can be justly required of us—we are willing to be held responsible for them; *viz.*, that they contain no opinions which may not be honestly entertained and avowed by any members of the Church.

The account of the consecration of the Very Rev. Dr. Terrot to the see of Edinburgh, to which we referred last week, will be found on our first page. Our thanks are due to the unknown friend who has favored us with the paper containing it.

"Des Moulins' General Considerations on restricting the number of species of the Genera Unio and Anadonta," is the title of a pamphlet translated from the French, by Philip H. Nicklin, A. M., of Philadelphia.

Bishop Onderdonk has received from the Wardens of Bethesda Church, Saratoga Springs, Saratoga county, the canonical certificate of the election of the Rev. William F. Walker, to the Rectorship of that church.

The Rev. John S. Stone, D. D., having removed into this Diocese from that of Massachusetts, and been here received, has changed accordingly his canonical residence.

The Rev Alfred Lee has informed the Committee of the Delaware Convention of his acceptance of the episcopate of that diocese.

ST. PAUL'S COLLEGE.—The annual examination of St. Paul's College was held on the 28th, 29th, and 30th of June, in the presence of the bishop of the diocese. Of the Board of Visiters, besides the bishop of the diocese, there were present, Bishop Whittingham, the Rev. Drs. Wainwright, Seabury, and Henry; the Rev. W. L. Johnson; Dr. Delafield; J. C. Cogswell, and A. T. Anderson, Esqrs. In addition to the official visiters, a number of clergymen and laymen were present, at more or less of the exercises, whose attendance was highly gratifying, as a mark of their interest in the College, as one of the established institutions of the Church.

The memoriter exercises were recited with the usual accuracy; the whole of the Ars Poetica, together with large selections from the Greek classics, being translated without the book.

The graduating class was examined in the Prometheus Vinctus, Quintilian, Butler's Analogy, and the Differential and Integral Calculus.

On the afternoon of Wednesday, the members of the graduating class read their several compositions, which were marked by practical good sense, and an absence of vicious declamation. We subjoin the names of the speakers and the subjects of their respective essays:

"Imagination necessary to mathematical investigation,"—by Warren Colburn, of Massachusetts.

"The true principles of the American Revolution,"—by B. B. Lee, of South Carolina.

"Genuine Church Music—an aid against Romanism,"—by O. B. Keith, of Philadelphia.

"On Anniversaries,"—by Jas. Campbell, of Michigan.

"The meritoriousness of Benevolence,"—by Edward Newton, of Massachusetts.

Between the essays, a full orchestra, consisting wholly of the Students, under the direction of the two professors of music, performed overtures, quartettes, and trios, in the style of accomplished musicians.

The result of the examination was such as to strengthen the confidence of the visiters in the excellence of the institution. The pupils are evidently obliged to study; but from the peculiar advantages of the situation, and the admirable nature of the discipline, they are in good health and spirits.

Since the last examination, the grounds have been greatly beautified, and new and convenient buildings have been added to those formerly occupied. Among the improvements, the chapel, which is a model of sacred taste and beauty, deserves to be specially mentioned.

The Institution is going steadily onward from year to year. Its spacious grounds, its corps of able professors and instructors, and the select number and excellent character of its pupils, distinguish it broadly from any experiment of ephemeral notoriety, and commend it to, the full confidence and generous patronage of the Church, as one of her permanent institutions.

It is to be hoped that the report of the Board of Visiters will be published.

THE CHURCH (Toronto, Canada) of July 3d informs us that the reverend gentleman under whose charge it has been placed, during the four years of its existence, has resigned it into other hands. We have read the announcement with a feeling of regret, which few will be able to appreciate. The ability and the distinguished courtesy and suavity displayed in its editorial conduct, the admirable character of its selections, the variety and importance of its intelligence matter, have invested *The Church* for us with extraordinary interest. It is indeed a satisfaction to be told that the paper "will pass into the hands of one so fully competent to the duty,—for varied and extensive information, brilliant talents and zealous devotedness to the cause,—that it must prove a subject rather of congratulation than regret, that such a change has been decided upon;" but still, the late editor has infused his own individuality into his labors, and the loss of this, at least, will be with us an unmixed subject of regret.

We have been especially gratified with the course of the late editor, in regard to the recent movement in England to resuscitate Church principles. He has not been blind to the errors and excesses of the chief actors in this movement, nor yet has he been intimidated by the outcries of popery, with which they have been so weakly and clamorously assailed; but, avoiding the extremes of unqualified panegyric and rude hostility, he has freely acknowledged the obligations conferred on the Church by the authors of the Tracts for the Times, and their able associates, and so conducted his journal as to concede to them respectively their due liberty of opinion, as members of the Church Catholic, and to co-operate with them in their avowed and general aim. It is indeed strange that any man should be thought deserving of praise for being able to distinguish between a Catholic and a Papist; but at a time when the dulness and timidity of the many have unconsciously clung to the withering influences of materialism, it is not a little creditable to our late contemporary, that he should be one of the few who have seen the unfairness and the folly of surrendering to the papists the new hopes and bright prospects which the transition of the age to a more spiritual philosophy, has at length opened upon the Church. We rejoice to learn from him, that "all will discern in his successor an unflinching advocate of those tenets of Church polity and discipline, which it has been his own steady aim to maintain and promulgate."

We annex an extract from the editor's valedictory, and—not forgetting a passing but cordial welcome to his successor—take leave of him, with the assurance that the best wishes of at least one of his constant readers will follow him in his retirement. For our own obligations to him, particularly in the department of selected matter, we shall always be grateful.

"The labor in which we have been engaged, and the responsibility we had assumed,—conjoined with other occupations demanding anxious and incessant care,—is more, we are free to confess, than can well be sustained by any one of the ordinary calibre of intellectual and physical strength. On this account, and not, as we can sincerely affirm, from any selfish desire to shrink from labor or to shun responsibility, we were long ago anxious to have delegated this important trust to another,—to one who could bring to the discharge of its duties a mind unshackled and unwearied by other and even more pressing obligations, and who could appropriate undivided time and attention to the complicated demands upon both. But months passed by, and even years sped away, and found us compelled by circumstances still to sustain the inconvenient burden. The regular contribution of so much original matter, comprised in an editorial review of passing events, civil as well as ecclesiastical,—the painful labor and vigilant caution demanded in the selection of articles from other hands,—the examination, often requiring to be close and critical, of the contributions of correspondents,—the revision and condensation of the general intelligence of the day,—the close and circumspect attention to the matters of business involved in the pecuniary concerns of the paper,—the voluminous correspondence to be read and the various and minute memoranda constantly to be made,—constituted altogether a mass of labor which none should undertake, or hope faithfully to perform, unless free to appropriate to it undivided time and exclusive attention. During the last year, we were spared, to be sure, many of these subordinate points of anxiety and toil; but the sense of responsibility was rather magnified than diminished, from our being compelled to entrust to other hands the whole management of the department of Civil Intelligence, and the arrangement and adaptation of the selected matter in general, in consequence of our distance from the place of publication. And the work of selection and of felicitous arrangement is one, we have no hesitation in avowing, which demands the application of a judgment as discriminating and a mind as well informed, as can be required for the original department itself.

We have received "The News," (published at Kingston, N. Y.,) with the request of "An Episcopalian of Albany," that we would copy from it an article of five columns length against "The Tracts for the Times." We have read the article carefully, but find that it contains several documents that have been already spread before our readers, and nothing else which they have not seen in substance. The writer of the communication lays great stress on the fact that the Romanists have expressed a warm approbation of the Tracts in general and of the labors of Mr. Newman in particular; he quotes part of the passage referring to this subject in the charge of the Bishop of Exeter, the whole of which our paper was the first to give to the American public; he quotes also the opinions of the Bishop of Calcutta, the Bishop of Chester, and the Bishop of Chichester, as also of Bishop M'Ilvaine, of Ohio, and the action of the Heads of Houses at Oxford; none of which will be new to our readers, and the weight of which will hardly be increased by the opinions of the Rev. E. Bickersteth and the Achill Missionary Herald, on which also the writer relies to make out his case of the Popish character and tendency of the Tracts. We see no occasion for spreading out all this matter again in our columns, and for this reason alone should properly have declined the request.

But there is another reason which is decisive. The entire article was originally sent to "The Church," and was twice declined; and after this the insertion of it on our part might seem to be a reflection on the editor of that paper, whose intelligent and independent course in relation to the "Tracts" we so cordially approve and admire as to be unwilling to do any thing which would admit of an ambiguous construction in relation to it.

On these grounds and with every wish to oblige "An Episcopalian of Albany," as far as we consistently and properly can, we must decline his request. The paper is left at the office of the Churchman to receive another destination, should "An Episcopalian" so desire.

THE EPISCOPAL MANUAL: *A Summary Explanation of the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America. With an Appendix. By the late Rev.* WILLIAM H. WILMER, D. D. *New and improved edition*, &c. Philadelphia: R. S. H. George, South Fifth-street.

We are pleased to see a new edition of this manual, and have no doubt that it will prove serviceable to the Church. It is imbued with a serious and thoughtful temper, and its views on the sacraments and on controverted doctrines generally, though not always so clear and consistent as could be wished, are very far from the extravagance and cloudiness with which the Church is sometimes discredited. Justifying faith is regarded not merely as a bare assent to the truth of certain propositions, but as faith quickened by love; or in the words of the writer, "a powerful persuasion of the heart, which kindles the affections and animates the conduct in the love and practice of the precepts of the Gospel." In reconciling St. Paul and St. James, the author quotes without approbation a passage of the reformer, Tyndal, which gives the too common solution, that as "faith only justifies before GOD, so deeds only justify before the world;" and says of works flowing from a "genuine" (by which he means a lively) faith, or faith working by love; "*Such* works, proceeding from *such a principle* as that which actuated Abraham, may be said to justify." The sacraments, we are told, are not merely signs of grace, but the means by which grace is conveyed to us; not means "by which we merit grace; for nothing but the sufferings and merits of CHRIST could do that for us; but means by which what he hath merited is conveyed to us." Views so correct as these show that the practical advice with which the work abounds is connected, to a great extent, with sound principles.

ANNALS OF THE POOR. *By the Rev.* LEGH RICHMOND, *A. M., late Rector of Turvey, Bedfordshire. A new edition, enlarged; with an Introductory and Sketch of the Author, by the Rev.* JOHN AYRE, *A. M., Domestic Chaplain to the Earl of Roden.* New York: William Kerr & Co. Boston: Crocker & Brewster. Philadelphia: Thomas Cowperthwaite & Co.

On works so well known as The Dairyman's Daughter, The Negro Servant, The Young Cottager, and other tales of the Rev. Legh Richmond, it is needless to expatiate. Suffice it to say that they are here collected into a single volume, which is brought out in a handsome style, very creditable to the publishers.

We have received the first number of the "New York Medical Gazette," a weekly publication, which from its variety of original and selected matter, promises to be highly interesting to the members of the medical profession.

EPISCOPAL VISITATION.—The Bishop's appointments for visitation have been altered by a change of time for *Cold Spring.*

ORDINATION.—Fifth Sunday after Trinity, July 11th, in All Saints' Church, Lower Dublin, Philadelphia co., Bishop H. U. Onderdonk admitted to the Holy Order of Deacons, Mr. J. Lloyd Breck, an alumnus of the General Theological Seminary. Morning prayer by the Rev. Frederick W. Beasley, Rector of the Parish; Rev. R. Germain, Principal of St. Mary's Hall, Burlington, read the lessons. Sermon and address by the Bishop; the candidate presented by the Rector of the Parish.

WEST POINT.—The Board of Visiters, at the late examination of the National Institution at West Point, bear the following gratifying testimony:

The next department distinctly considered by the Board of Visiters is that of *moral and religious instruction*. The members of the Board have sought occasional interviews with the gentlemen to whom the care of this department is entrusted, and have been pleased to find that very proper views are entertained by those gentlemen of the nature and importance of their duties, and that they seem disposed to spare no pains in giving a right direction to the minds of the young men under their charge, and in elevating, to the utmost degree, the love of moral and religious feeling, so necessary to the full development of the human intellect, and to the perfect discharge of the duties and responsibilities of life. This department includes Geography, English Grammar, Rhetoric, Moral Philosophy, and Constitutional Law.

The Principal in the department is Chaplain to the Academy, and preaches in the chapel on the Sabbath.

Former Boards of Visiters have recommended that the chaplain should be relieved from a considerable part of the text book instruction now imposed upon him, that he might have more time for the appropriate duties of a Christian teacher and pastor. In order to effect this change, it would be necessary to employ an additional instructer in the department. In this recommendation the present Board entirely agree. Indeed, they beg leave to attract the attention of the War Department particularly to this subject. It is not to be overlooked that in this institution are assembled two hundred and fifty young men, at a very susceptible period of life separated from the wholesome restraints of friends and kindred, deprived of parental guidance, and stimulated to high intellectual attainment and honorable distinction, without the humanizing and sanctifying influences of a pious home.

The whole community, in one form or another, connected with the Academy, amounts to about a thousand. In the moral character and department of all this population the Institution is deeply interested, and the chaplain is their only religious teacher and spiritual guide. It must, therefore, be evident to the government, that the less the time and studies of this officer are occupied with other things, and the more exclusively he is devoted to his appropriate Christian influence, the better the great ends of the institution are likely to be answered. The Board, in this view, earnestly recommend that the text-book instruction of the chaplain be confined to Moral Philosophy; and that he be, also, considered as so far exonerated from the ordinary rules of discipline that he may have free access to the rooms of the Cadets, and the most unrestrained and familiar intercourse with them, at all times, without being exposed to the suspicion of acting as an inquisitor into their conduct, and without being understood to sustain any other relation to them than the affectionate paternal relation of a pastor to an ordinary parish. From the nature of the clerical office, and especially from the remarkable intelligence and kindness of the present chaplain, (himself a graduate of the Academy,) and from his peculiar qualifications for securing the confidence and affection of the young, the Board cannot but anticipate the most salutary and desirable results, if he should be left to give himself more entirely to his appropriate duties.

NEW AGENTS FOR THE CHURCHMAN.

Thomas R. Hampton, Washington City, D. C; A. A. Brown, Esq., Wilmington, N. C.

ERRATUM.—For "Hierapolis" in the leading editorial of our last, read "Basileopolis:" which of the two places can be the more easily found on the map, we leave to those better acquainted with geography than we are to determine.

TO CORRESPONDENTS.

"U. U." and "G. H." in our next.

"An Old Sunday School Teacher" is received.

We do not see the object of the correspondent who sends us an extract from the Gentleman's Magazine, together with another from an obscure writer on the Liturgy.

S. H. C. is received.

CALENDAR.

JULY.

18. Sixth Sunday after Trinity.
25. Seventh Sunday after Trinity, and St. James the Apostle.

AUGUST.

1. Eighth Sunday after Trinity.
8. Ninth Sunday after Trinity.
15. Tenth Sunday after Trinity.
22. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
29. Twelfth Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Queen's county. Friday, July 9, in the chapel of St. Ann's Hall, Flushing, confirmed 13 members of that institution.

Saturday, July 10. confirmed 9 students in St. Paul's College, College Point, in the chapel of that Seminary.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixth Sunday after Trinity, July 18, 3 P. M., Cold Spring, *Putnam county.*

Seventh Sunday after Trinity, and St. James the Apostle, July 25. Fishkill Landing, *Dutchess county*, Ordination A. M., Confirmation P. M. 26, Do. Institution. Wednesday, 28, Goshen, *Orange county*, Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, *Ulster county*, Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, *Columbia county.*

Ninth Sunday after Trinity, August 8, Franklin, *Delaware county.* Tuesday, 10, Catskill, *Greene county*, Consecration A. M., Confirmation P. M. Friday, 13, Saratoga Springs, *Saratoga county.* Laying corner-stone of church, and Confirmation.

Tenth Sunday after Trinity, August 15, Hudson, *Columbia county.* Institution A. M., Confirmation P. M. Tuesday, 17, Christ Church, Poughkeepsie, *Dutchess county.* 18, Pleasant Valley. 19, Lithgow. Saturday, 21, Patterson, *Putnam county*, Ordination A. M., Confirmation P. M.

Eleventh Sunday after Trinity, August 22, Pawlings, *Dutchess county.* St. Bartholomew the Apostle, Tuesday, 24, North Salem, *Westchester county.* 25, Somers. 26, Bedford. Saturday, 28, Whiteplains.

Twelfth Sunday after Trinity, August 29, A. M., Rye; 4 P. M., Mamaroneck. 30, New Rochelle. 31, Eastchester. September 1, Westchester. 2, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday evening next the 19th inst., at a quarter before 8 o'clock.

WM. A. DUNCAN, *Recording Secretary.*

July 17, 1841.

ACKNOWLEDGMENTS.

COLUMBIA FEMALE INSTITUTE.

The subscriber acknowledges the receipt of the following sum for Bishop Otey of Tennessee, viz:

From ——— $50.

Further donations are solicited, and will be thankfully received, by THOMAS BROWNING,

At the Church Depository, 28 Ann street.

New York, July 14, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From L A, donation, per Messrs Swords, Stanford & Co, for Missionary fund, $10. Christ ch, Hudson, Rev P T Babbit, rector, for Education fund, $13. St John's ch, Cohoes, Rev D J Burger, for Missionary fund, $3 17. St George's ch, Newburgh, Rev John Brown, rector, for Missionary fund, $40. Zion ch, Sandy Hill, Rev A J Spooner, collection for Education and Missionary fund, $10 70. St Matthew's ch, Bedford, Rev H H Patridge, rector, collection for Education fund, $4 50, and Missionary fund, $4 50. Total amount, $85 87.

C. N. S. ROWLAND, Treasurer,

July 14, 1841. 55 Water street

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Severen ch, Ann Arundel co, Md, one half, by Rt Rev Bishop Whittingham, $3; Female Bible Class, Zion ch, New York, for Africa, per A D Cole, $17 75; "A Friend to Missions," per Messrs Swords, Stanford & Co, one half, $50; collection in Calvary ch, Brooklyn, July 4, after addresses by Rev Drs Milnor and Vaughan, and Rev Mr Payne from Africa, $74 25; Missionary Lecture, St Stephen's ch, Charleston, S C, June 14, per Rev T E Dupont, $6 82; Mr John Moore, Claremont, S C, per Rt Rev Dr Gadsden, $10; St Bartholomew's parish, Walterboro', S C, per Rev J H Fowles, $41 66; Do, for China, $2; Church offerings, St Michael's, Charleston, per Rev P Trapier, $31 81; Miss'y Lecture, St Stephen's ch, Charleston, S C July 2, per Rev T E Dupont, $7 10; "A Friend," $2 79; Missionary Association of General Theological Seminary, per Mr Abercrombie, one half, $25 10; St Paul's ch, Newburyport, Mass, per Rev Dr Morss, Rector, $10; Weekly offerings, St George's ch, Fredericksburg, Va, per Rev E C M'Guire, Rector, $25. Total, $308 28.

J. SMYTH ROGERS, Treasurer.

New York, July 13, 1841.

CHURCH DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the fortnight ending July 15, from the following individuals, viz.

Rev E Huntington, New Milford, Con, with remit; William Atwell, Norwalk, Con; D Brunner, Baltimore; R S H George, Phil; Rev A T Twing, Lansingburgh; D T Bigelow, Watertown; Rev N E Cornwall, Southport, Con; Bell & Entwisle, Alexandria, D C; Rev P T Babbit, Hudson; E F Rogers, Branford, Con, with remit.

Packages have been forwarded from the Depository during the fortnight ending July 15, as follows:

To R S H George, Phil, per Union Line; D Brunner, Baltimore, in box to R S H George; Z Clark, Troy, per towboat Warren; Rev W H Walter, Schenectady, care of J M Woodward, Albany, per towboat Lady Van Rensselaer; Charles Stimpson, Boston, per Harnden's Express; L H Young, New Haven, per steamer Telegraph; Belknap & Hamersley, Hartford, per steamer Bunker Hill; Rev A T Twing, Lansingburgh, care E Gates, Troy, per steamer Troy; A E Miller, Charleston, per brig Sullivan; Rev P T Babbit, Hudson, per steamer Westchester; Page & Priest, Little Falls, Herkimer county, per Canal-boat Mediator; Bell & Entwisle, Alexandria, D C, sent to D Appleton & Co; E Wiley, Savannah, per brig Wm Taylor; W Rowland, Norfolk, per sch Ann D.

CHURCH MUSIC.

DR. BOYCE'S TE DEUM AND JUBILATE.

J. A. SPARKS, 111 *Nassau-street*,

Begs leave to announce to the members and friends of the Episcopal Church, that he will publish, on the 10th of August next, in quarto form, handsomely engraved, and printed on the best music paper, a "MORNING SERVICE," viz.

TE DEUM AND JUBILATE, (IN A.)

BY WM. BOYCE, MUS. DOCT. Circ. 1760,

Adapted to the Liturgy of the Protestant Episc. Church in the United States.

With an easy arrangement for the ORGAN and PIANO FORTE,

BY EDWARD HODGES, MUS. DOCT.

Director of the Music of Trinity Church, New York.

The work will contain 18 quarto pages, with an engraved titlepage, suitable in form to bind with other music. Price 75 cents. The patronage of the admirers of the *highest order* of Church Music is respectfully solicited.

A deduction of 25 per cent. will be allowed to Choirs taking ten or more copies. July 17—tf

TAPPAN ON THE WILL.

Vol I. Review of Edwards, containing 1. A Statement of his System. 2. Consequences of his System. 3. Examination of the arguments against a Self-determining Will.

Vol. II. The Doctrine of the Will determined by an Appeal to Consciousness.

Vol. III. The doctrine of the Will applied to Moral Agency and Responsibility.

From the Biblical Repository.

This is a work, the appearance of which is ominous of good. It indicates an existing and a growing spirit of free inquiry and liberal thought. Professor Tappan seems to enter upon his task in a spirit of manly impartiality. Without pugnacity or ostentation, he has quietly undertaken his Review in the manner of one deeply impressed with the nobleness and certainty of the truth he espouses. Read the books, and you will acknowledge that this writer has conducted his inquiries with modesty and frankness, and also with a simplicity and clearness in feeling, thought and style, which are not always found in such discussions. Among the chapters before us, that on the Divine Government is particularly fine.

From the New York Review.

It is a work, which from its subject, and the manner in which it is handled, is entitled to the respectful attention of every person who makes any pretension to be a thinking man. It is the most regular, systematic and complete attempt at an exposition and criticism of Edwards' Treatise; it is characterized by a tone of remarkable candor and fairness; and it is written with great clearness, excellent method, and distinguished ability. Perfectly free from subjection to the force of authority, and undeterred by any dread of the *odium Theologicum*, he boldly exposes what he considers the pernicious and destructive logical consequences of the system of Edwards, yet with perfect love and reverence for the intellectual and moral greatness and worth of the man. Such a mode of conducting the discussion of questions connected with Theology is unhappily too rare in this country. Mr. Tappan's book is a perfect model in this respect, and we could wish that it might be imitated by all who profess to be lovers of truth and righteousness.

We hail this work and its right decision on this subject as a needful medicine, at least for stomachs gorged with foul metaphysics: It will serve to purge the bosom of that perilous stuff; it strikes at the root of the evil—the denial or the loss through vain philosophy, of that which is and must be, the vital principle of all religion, the distinct recognition of FREE WILL in man—THE POWER OF CHOICE BETWEEN GOOD AND EVIL.

From the New York Observer.

Whatever estimate may be formed of the doctrine advocated in these pages, no one we think will refuse to accord to it the merit of having at least been conceived and treated in the true spirit of philosophical research; and this of itself is no mean praise. Those familiar with the works of Reid and Stewart, will perceive that Professor Tappan's views as to the main point in question agrees with theirs; while Professor Tappan's work being exclusively on the Will, he has naturally been led into a more extensive analysis of this faculty of the mind. (See Stewart's Works, Am. Ed. Vol. V. Appendix I.

From the New York Evangelist.

Seldom have we read a work so eminently characterized by a true, ingenuous and philosophical spirit. We would most cordially recommend the volumes of Professor Tappan to those who would be delighted and enlightened upon a subject that ranks second to no subject that is now engaging the attention of the learned world. He has manifested great intellectual discrimination, has employed a perspicuous and forcible style, and has led the way into a field where he can be met and vanquished only by a thinker.

From the Journal of Commerce.

The topics are discussed in that style of clearness, beauty and simplicity which characterizes all the publications of the writer, and gives easiness and a charm even to metaphysical investigations. The three volumes constitute a valuable whole, and show that Professor Tappan has not been idle during his retirement from public duties, applying the energies of his fine mind to a course of abstruse research certainly of the highest importance, but such as few have the taste, and still fewer the ability, and fewer still the perseverance impartially and fearlessly to prosecute.

From the New York Commercial Advertiser.

Independence of thought, pure and elevated feeling, and simplicity and beauty of style, characterize these volumes; and whatever any man's opinions may be in regard to the freedom of the will, all must be pleased to see an impartial and thorough investigation of so important a subject conducted in a manner so able and interesting. We hope these volumes of an American author will not meet with less encouragement, or a less ready sale, because they are neither a republication from England, nor drawn from any school of philosophy in Germany.

From the New York American.

There are few works of this class so unexceptionable, so excellent in respect of style. It is perspicuous, chaste, simple, in short, as easily readable as we can well conceive a work of such a nature could be made. It is an achievement of intellectual philosophy which does honor to the author, the nation, and the age.

From the New Haven Record.

It might assist in securing to the discussion of new inquiries into the Freedom of the Will, a candid hearing, and to the removal of Theological prejudice from ground where it should have no place, if it were remembered that Howe, Baxter, Charnock, and Bates, with their associated hundreds, preached the gospel in purity and with power—without holding such opinions as those advanced by Edwards, or rather while holding with all their souls—the very opposite opinions in respect to the Will. They never dreamed that it was essential to the defence of the doctrines of grace, that his views should be holden. So far from this, as far as can be gathered from their writings, their philosophical views were precisely the same with those which he counted so pernicious in their tendency. As interested in mental science, we would recommend this work to all who are fond of similar studies, as one which will repay an attentive perusal.

WILEY & PUTNAM,

July 17—3t. 161 Broadway.

HISTORY OF RELIGION.

THE following valuable works imported and for sale by D. APPLETON & CO. 200 Broadway.

Bede's Ecclesiastical History.
Bingham's Origines Ecclesiasticæ.
Bogue & Bennett's History of Dissenters.
Burnet's History of the Reformation.
Burton. Lectures on Ecclesiastical History.
Campbell's Ecclesiastical History.
Cardwell. History of the Conferences.
Churton. Early English Church.
Dowling's Ecclesiastical History.
Eusebius. Historiæ Ecclesiasticæ.
Fox's Book of Martyrs.
Fuller's Church History.
——— History of the Holy War.
Gleig. History of the Bible.
Jennings. Jewish Antiquities.
Jews, History of the
Knox. History of the Reformation in Scotland.
Lewis. Origines Hebrææ.
M'Crie. Reformation in Spain.
——— Reformation in Italy.
Milman. History of Christianity.
Milner. History of the Church of Christ.
Mosheim's Ecclesiastical History.
Neal. History of the Puritans.
Palmer. Origines Liturgicæ.
Prideaux's Connexion.
Ranke. History of the Popes.
Riddle. Ecclesiastical Chronology.
——— Christian Antiquities.
Russell. Connexion of Sacred and Profane History.
Short's Church History.
Shuckford. Connexion of Sacred and Profane History.
Stackhouse. History of the Bible.
Stillingfleet. Origines Sacræ.
——— Origines Britannicæ.
Strype. Annals of the Reformation.
——— Ecclesiastical Memorials.
Waddington. History of the Reformation.
Wall. History of Infant Baptism. July 17.

FAMILY SCHOOL FOR YOUNG LADIES.

MR. AND MRS. DOOLITTLE, of Bennington, Vermont, can accommodate a few more Young Ladies in their family, and instruct them in all the English branches usually taught in our public seminaries, together with French, Latin, Drawing, Painting, Needlework, &c. &c.

Mrs. D. having, for a considerable time previous to her marriage, held the station of Vice Principal in the Albany Female Seminary, has had much experience in teaching. The number of pupils being limited to ten, the strictest attention can and will be paid to their health, and to their moral and religious as well as to their intellectual improvement.

Bennington is a pleasant and healthy village, thirty miles from Troy, to which city there are stages running twice a day, Sundays excepted, over a macadamized road.

TERMS.—For board, lodging, washing, and tuition, $200 per annum of 44 weeks, payable quarterly in advance

Two vacations of 4 weeks each, occur in May and October.

Music, of which there is an excellent teacher in the village, at $10 per term, including use of the piano, is the only extra charge.

References.

Rev. J. Milnor, D. D.
Charles King, Esq.
S. V. S. Wilder, Esq. } New York.
Rev. Absalom Peters,
Messrs. Swift & Co. Wall street,
N. Leavenworth, Elizabethtown, N. J.
Professor Silliman, Yale College.
Rev. John M. Garfield, Albany.
Rev. R. B. Van Kleeck, Troy. July 3—4t

GOTHIC ARCHITECTURE.

ESSAY ON GOTHIC ARCHITECTURE, with VARIOUS PLANS and DRAWINGS FOR CHURCHES. Designed chiefly for the use of the clergy. By JOHN HENRY HOPKINS, D. D., Bishop of the Diocese of Vermont.

A few copies for sale at the Church Depository, No. 28 Ann street.

Also, other works by the same author.

New York, July 3. tf

ORGAN MANUFACTORY,

ANTHONY STREET, NEW YORK.

THE large Organ for Christ Church, City of Alexandria, D. C., is just completed, and will remain on exhibition a week.

This very complete and beautiful Instrument is submitted to public inspection on account of the infamous attempts which have been made to injure my character and reputation, and my manufacture stigmatized as "*Botch.*" I therefore respectfully invite the public, and especially clergymen and gentlemen about erecting Organs in their churches, to call and examine it, assuring them that none but the very best and most respectable workmen are employed in my establishment, that I have every means and convenience of carrying on an extensive business, and that they may fully depend upon having their orders executed in the most superior manner in every point of view.

GEORGE JARDINE,

July 3. Organ Builder.

TRACTS FOR THE TIMES,

NO. 90.

JUST published, and for sale at this office, pp. 86, price 37½ cents, or three copies for $1. Orders, enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.

June 26. tf

NEW SUNDAY SCHOOL LIBRARY BOOKS.

JUST PUBLISHED by the GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION:

FRANCIS LUCAS, or, "THY VOWS ARE UPON ME," by the author of "Life of Moses," "Adversity a Blessing," "Sarah Wolston," &c., &c., 132 pp. 18mo., with beautiful Frontispiece—fine muslin.

CALENDAR OF SCRIPTURE LESSONS FOR THE YOUNG—July—December, 1841, inclusive.—Price two dollars and fifty cents per hundred.

IN PRESS, and will be issued shortly, VISITS TO AUNT CLEMENT, or *Conversations on the Connexion between the Old and New Testaments.*

A BOOK FOR BEGINNERS, or A HELP TO YOUNG COMMUNICANTS, that they may be fitted for the Holy Communion, and receive it with profit. By Bp. Patrick.

Orders may be addressed to

JOHN W. MITCHELL, *Treasurer*,
or DANIEL DANA, JR., *Agent*,
Church Depository, 28 Ann street.

June 26 tf

INSTRUCTION BOOK FOR THE ORGAN.

JUST PUBLISHED, the Organ Study, being an introduction to the Practice of the Organ, together with a collection of Voluntaries, Preludes and Interludes, original and selected; a model of a Church Service; explanations of the stops and their combinations; studies for the instrument, and examples of Modulation intended to aid the extempore student; accompanied by an engraving and description of the mechanical construction of the Organ. By Thomas Loud, Organist of St. Stephen's Church, and until recently, Organist of St. Andrew's, Philadelphia.

For sale, either in parts or the entire series, at Loud's Piano Forte and Music Store, No. 174 Chesnut street. 3m June 12.

CHURCH & PARLOR ORGANS FOR SALE.

THE subscriber offers for sale the following Organs:—a large Church Organ, with three sets of Keys and Pedals, in a handsome painted case (Grecian) with gilt Frontpipes, and the following stops: *Great Organ*—Open Diapason, Dulciano, Stop Diapason, Principal, Twelfth, Fifteenth, Tierce, Sesquialtera, Cornet Trumpet. *Choir Organ*—Stop Diapason, Dulciano, Principal, Flute, Fifteenth. *Swell*—Open Diapason, Stop Diapason, Principal Viol de Gamba, Hautboy. *Pedals*—Large Open Diapason, Pedal Couple.

Dimensions—19 feet high—14 feet wide—8 feet deep.

A Church Organ, with two sets of Keys and Pedals, in an elegant mahogany case, with circular towers and gilt frontpipes and ornaments, containing the following stops: *Great Organ*—Open Diapason, Stop Diapason, Principal, Twelfth, Fifteenth, Sesquialtera, Cornet and Trumpet. *Swell*—Dulciano, Stop Diapason, Principal, Flute and Hautboy. *Choir Bass*—Stop Diapason and Principal. *Pedals*—Large Open Diapason—Copula to the Great Organ.

Dimensions—14 feet high—10 feet 2 inches wide, and 6 feet 6 inches deep.

One Swell Organ, in a black walnut case—containing the open diapason; stop diapason treble; stopped diapason bass; principal, fifteenth and trumpet stops. Dimensions—9 feet high; 5 feet 7 inches wide; 3 feet 3 inches deep.

Five Parlor Organs, in elegant and plain mahogany cases.

The above Organs will be sold on accommodating terms. Apply to HENRY ERBEN,

Centre-street, head of Canal-st.

June 12—tf

POETRY.

For the Churchman.

[SELECTED.]

O fair! O purest! be thou the dove,
That flies alone to some sunny grove;
And lives unseen, and bathes her wing
All vestal white, in the limpid spring;
There if the hovering hawk be near,
That limpid spring in its mirror clear,
Reflects him ere he can reach his prey,
And warns the timorous bird away.
O, be like this dove!
O fair! O purest! be like this dove!

The sacred pages of God's own book
Shall be the spring, the eternal brook
In whose holy mirror, night and day,
Thou wilt study heaven's reflected ray;
And should the foes of virtue dare,
With glowing wing, to seek thee there,
Thou wilt see how dark their shadows lie
Between heaven and thee—and trembling fly!
O, be like the dove!
O fair! O purest! be like the dove!

From Sutton's "Disce Mori."

HOW THE SICK, WHEN SICKNESS MORE AND MORE INCREASETH, MAY BE MOVED TO CONSTANCY AND PERSEVERANCE.

When sickness more and more increaseth, we are more and more put in mind of our mortality; then are we as it were summoned to depart hence, and gently moved to renounce by little and little, all the repose we have, or can have, in this transitory life; and therefore ought we now to arm ourselves to stand with constancy unto the end; remembering evermore, as we had a time to be born, so have we a time to die and depart hence; (Eccles. iii. 2.) and in the mean while to learn wisdom by the foolishness of those who say in hell, "what good hath our pride brought us?" (Wisd. v. 9.)

II. To elevate or raise our spirits when they are dejected with sorrow, we may recount with ourselves that Christ Himself went not up to glory, but first he suffered pain. Do we suffer? He suffered first. Have we pain and sorrow? so had the most innocent Son of God before, who suffered as He who alone trod the winepress Himself, and undertook the brunt of the battle, that we might be made conquerors.

III. When Uriah was willed by David himself, to take his ease at home, "Shall I see," quoth he, "my lord Joab, and the ark of God, lie abroad in the field, and shall I go take my rest and ease? No, I will not." (2 Sam. xi. 11.) Shall we see the Son of God all in gore blood, suffering for the sins of the whole world, and shall we refuse all suffering, taking our ease in Sion, and our rest upon the mountains of Samaria, or loathe to endure any cross or calamity at all?

IV. Is that soldier worthy to triumph with the captain, that would never strike stroke to fight the battle with him? Again, whatsoever we suffer, Christ suffered more for us.

And that which we may not forget, it is to be remembered, that this our striving "is not beating the air, our labor is not in vain in the Lord," (1 Cor. ix. 26,) "for after we have fought a good fight, there is laid up for us a crown of glory." (2 Tim. iv. 8.) "God," saith Tertullian, "is Agonotheres, both he that proposeth the prize, and rewardeth the champion." (Tertul. ad Mar.)

V. "Consider the old generations of men," saith the Wise Man, "and mark them well; was there ever any confounded that put his trust in the Lord? Who hath continued in His fear, and was forsaken? Or whom did He ever despise that called upon Him?" (Ecclus. ii. 10.) Wherefore let the languishing person take unto him comfort in God's mercy. "Was ever the righteous forsaken?" No, he was not.

VI. God told Josias, that he should be gathered unto his fathers in peace, and yet Josias died in war; (2 Kings xxii. 20.) God gave him a constant mind, whereby Josias died peaceably, and so in peace. The Lord told Jeremiah he should not be vanquished; Jeremiah was stoned, but not vanquished. (Jer. i. 19.) God gave him an invincible faith. The angel to the Church of Smyrna saith, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. ii. 10.)

Abraham was about to sacrifice, the birds came and troubled him; did Abraham desist? No, Abraham arose and drove them away; we are about to offer ourselves a sacrifice to God, earthly thoughts trouble us, should we give over? No.

VII. When he feeleth and findeth himself beginning to decline, the sick may make a hearty confession of his Christian belief, saying, "O Holy Trinity, I commend myself unto Thee, the Father, the Son, and Holy Ghost, which in unity of nature art one and the selfsame God! I commend me unto Thee, O omnipotent Father, which hast created me, yea, heaven and earth, with all things visible and invisible. I commend me unto Thee, O Lord Jesus Christ, who, for me, and the salvation of mankind, wert sent into the world, conceived by the power of the Holy Ghost, born man of the blessed Virgin Mary, didst suffer, was dead, buried, descendedst into hell, the third day didst rise again from the dead, ascendedst into heaven, where thou sittest at the right hand of the Father, from whence thou shalt come at the day of judgment, to judge all flesh. I commend me unto Thee, O Holy Spirit, which proceedest from the Father and the Son, whom together I adore and glorify, which dost quicken one catholic and apostolic Church; to which Thou hast in mercy granted remission of sins, the resurrection of these mortal bodies, and everlasting life after death."

The same confession may be made of the sick in manner of oblation; as, "I offer myself unto Thee, O Holy Trinity, the Father, the Son, and the Holy Ghost," &c. Also in a manner of an humble supplication, as, "I beseech Thee, O Holy Trinity, the Father, the Son, and the Holy Ghost," &c. In which Christian confession, it is the part of God's servants to stand constant unto the end against all temptations.

VIII. Not unlike the people of Ciniensis, who, when the ambassadors of Brutus would have them deliver over their city and freedom into his hands, returned him this answer: "Tell your captain, Brutus, our ancestors have left us weapons to defend our rights with courage and constancy unto the end."

IX. The Holy Ghost, by the Apostle St. Paul, in the sixth to the Ephesians, showeth what these weapons are; "as, the breastplate of righteousness, the shield of faith, the helmet of salvation, the sword of the Spirit, their feet shod with the preparation of the Gospel." (Ephes. vi. 14, 15.) Where is spiritual furniture for all parties, only the back or hinder part excepted; to signify that the Christian soldier should never turn his back before his enemies.

X. The eagle, to try her young, is said to carry them up against the piercing beams of the sun, which, seeing them to endure, she acknowledgeth them as her own. Christ knows us to be His, by our constant suffering, and therefore sometimes brings us to the conflict.

XI. We read that "Sheba, a rebellious Jew, blew a trumpet, and many of the people followed after him; but the men of Judah, who were of the blood royal, they, as good Israelites, would live and die with David their king." (2 Sam. xx. 1.) The old Sheba, Satan, blows many an enticing blast, to carry us away from our true allegiance to Christ Jesus our King. "All that are born of water and the Holy Ghost, will live and die in the faith of Christ Jesus." "A just man," saith St. Austin, "in a bitter life, may justly wish death; if God grant not this, the just is yet to bear out with constancy that bitter life allotted him, which surely just men do." (Aug. contra Secund. Gaud. Epist.)

XII. Howsoever the world for a time frown upon them, yet are they not as the reed without pith or substance, and so wavering with every wind, but firm and constant, like John Baptist, that will hold his profession, though he lose his head for it.

Wherefore, considering that there is no combat without an enemy, and no crown without a conquest, no conquest without courage and perseverance; the faithful, like Job say, "Though the Lord kill us, yet will we put our trust in Him." (Job xiii. 15.)

From the British Magazine.

THE PRAYER-BOOK AN AUTHORIZED COMMENTARY ON HOLY SCRIPTURE.

I. The following remarks are not intended as any defence of the use of an authorized liturgy: that has been done so eminently well by others, that it is a mere waste of words to repeat what has been already said so frequently. But, granting that a form of common prayer is a part of the discipline of the Catholic Church, the object to be proved is, the manner in which this form may be used in the interpretation of Holy Scripture; the completeness and harmony of the doctrine to be derived from the texts quoted or alluded to in the Prayer Book; and the safe harbor thus afforded to Christians, compared with the agitating waves of opinion on which they are tossed who rely solely on their private judgment in the interpretation of the sacred word of God.

We may, however, observe in passing, how much it adds to the solemnity of our holy service, how soul-inspiring a feeling it is, to remember that when we pour forth our prayers to Almighty God, when we sing his praises, or celebrate his holy mysteries, that we are not alone; that the whole Catholic world is with us, and unites each day in pouring forth the same expressions of prayer and praise to her God; that all the tongues in Christ's holy Church are united together by this holy bond, uttering the same sentiments, though in different languages; this is indeed to take away the curse of Babel, while with one glorious voice the holy Church throughout all the world does each day with one heart glorify the One Father which is in heaven.

Compare this with the irregular custom which some have adopted of extemporary prayer! Where is the unity of thought, much less of words, which so much adorns the services of the Church Catholic? Who can say that these preachers of their prayers may not offer the most inconsistent petitions? Who can warrant that while one of them prays for one thing, another may not at the same time be uttering petitions the most discordant? Nay, not only who can conjecture that it may be so, who can doubt that it is so continually? But in the Church Catholic this cannot occur; and the Book of Common Prayer (or by whatever other name it may be called in other countries) thus becomes a most important witness to the unity of heart and sentiment which ought, and to a certain extent does, unite all Catholics in one holy brotherhood; and although this is unhappily in some cases interrupted by divisions, the liturgy is still there, a constant witness to their unity, and itself a "bond of peace."

II. It is a fact which admits of no dispute, that the liturgy is a witness of the theological opinions of the age in which it received its last revision. If, however, it rested on no higher authority than the doctrines of an age of such agitation and change, its value would be much diminished; but it is much more than this—it contains the substance of the teaching, and is expressed in the very words of the ancient Church. Almost the whole of it is ancient; a great part, we may safely believe, not only ancient, but apostolical. Its authority, therefore, is much greater than to teach us the minds of the theologians of the sixteenth or seventeenth centuries; and, so far as we can prove its antiquity, it is the witness of the meaning attached to Holy Scripture in all ages, in those especially which are recommended to us by purity of faith and holiness of life.

The first question is, then, how we are to apply this liturgy as an authoritative interpretation of holy writ. Many parts, and those ancient and apostolical as well as more recent, are actually expressed in the words of Holy Scripture, or are an adaptation of its language, slightly altered, so as to be more conveniently connected as expressions of prayer or thanksgiving, and woven together by a few words which serve to point out the connection of passages separated in the original by wide distances. Now, the Prayer Book of course gives us a clue to the interpretation of such texts as these, for, by putting them side by side, the conclusions to be drawn from their new arrangement are of course conclusive evidence of the meaning which the Church of all ages has placed on these passages. Let us take a few instances: In the prayer for the consecration of the water in holy baptism, first, there is mention made of the water and blood which were shed from the side of the Lord at his crucifixion, (St. John xiv. 34;) then follows the precept to baptize from St. Matthew xxviii. 19, thus intimately connecting baptism with redemption; then, from the water shed from the Lord's side, a transition is made to the water about to be used in the administration of the sacrament; and then again to the infant to be baptized therein, that he may receive the fulness of grace; (St. John i. 16;) thus clearly explaining to us the interpretation which the Church has given of these texts, and also the important place she assigns to holy baptism, showing us that it is the means of the communication of the blessings of redemption, and so explaining the words of St. Peter, "Baptism doth also now save us . . . . . by the resurrection of Jesus Christ."

Let us take, again, the very ancient form of words by which the priest is commissioned to his holy office:—"*Receive the Holy Ghost,* (St. John, xx. 22,) for the office and work of a priest in the Church of God, now *committed unto thee by the imposition of our hands,* (1 Tim. iv. 14.) *Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.*" (St. John, xx. 23.) And again, in the consecration of a bishop:—"*Receive the Holy Ghost,* (St. John, xx. 22,) for the office and work of a bishop in the Church of God, now *committed unto thee by the imposition of our hands,* (1 Tim. iv. 14,) in the name of the Father, and of the Son, and of the Holy Ghost. And remember *that thou stir up the grace of God which is given thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness.*" (2 Tim. 1. 6.) Taking these texts in the order in which the Church has arranged them, there can be but one interpretation assigned to them, and that so obvious, that the only wonder is, how any one can receive the Prayer Book and refuse the plain deduction from its language,—that priests and bishops do receive the gift of the Holy Ghost, by which they are separated for the office and work of their ministry, and that this is given them by the laying on of the hands of those who have already received the imposition of holy hands, and therefore a succession must of necessity be retained; for we are here told that bishops must be ordained by bishops, who must ultimately derive their authority, like Timothy, whose ordination is quoted; and Titus, and Clement, and Ignatius, and Polycarp, from the hands of the apostles, who were themselves set apart by the Lord for their holy office, with the very words which have been pronounced over their successors in all generations.

Another instance might be given in the collect for the Queen in the communion service; in which, by a collection of texts from holy writ, not only a most beautiful prayer is constructed, but also we are taught the position which our queen ought to hold in our hearts, as the sovereign set over us, not by ourselves, but by Him by whom kings reign and princes decree justice. It is, however, useless to multiply instances of a principle of interpretation of which the liturgy is one long continued example.

III. This method of interpreting Scripture by the traditional teaching of the liturgy may be applied to whole services as well as individual prayers. This will be evident from a very brief consideration of the conclusions to be derived from the offices of the Church for any given day—Easter-day, for instance. And this, the highest festival of the Christian Church, will be especially useful in illustrating the point in question; for, of course, in the appointment of the whole service, anthems, psalms, lessons, homily, and preface, there will be a unity of sentiment directing our attention especially to that one great and glorious truth of our Lord's resurrection, and the hopes and promises we receive, that, now he has passed the gates of the grave, he will draw all men after him.

Let us, then, suppose ourselves entering the house of God on the morning of Easter-Sunday. We enter at the western end of the sanctuary, and the first object that claims our attention is the font: we can hardly pass it without remembering the promises we made of a renewal of heart when we were born again in Holy Baptism. Opposite us is the holy altar, placed at the eastern extremity of the sacred building, where the high mysteries of our faith are on this day at least to be offered. Having, then, taken our place in the sanctuary, let us commence the matins service. But who are those who are supposed to be present? The "dearly beloved brethren," or, as the homily calls them, "good Christian people," "good Christian brethren and sisters." The exhortation, then, is not addressed to any possible majority of the people, but to the good and holy, for we dare not call wicked men our "dearly beloved brethren;" we are not, however, to suppose that they are all without sin, for the service has already commenced by addressing several sentences, taken from holy Scripture, exhorting them to repentance and amendment of life, and assuring them of the mercies of God to those who truly turn unto him. These sentences, taken principally from the Old Testament, the Church applies to the present state of Christians in this life, and calls "the God of Daniel" "the Lord *our* God;" thus teaching us, that even the "dearly beloved brethren" are subject to error and temptation, and holding out a promise, that even after baptism the penitent sinner may receive pardon.

After a general confession of sins, and an absolution of the dearly beloved, those "who truly repent and unfeignedly believe," and the repetition of the Lord's prayer, the service commences with the anthem, "Christ, our passover, is sacrificed for us: therefore let us keep the feast," an anthem not only expressive of the truth of this great article of our faith, but also applying it to our state in this world,—"likewise reckon ye also yourselves to be dead indeed unto sin," (by the death of the old man in the waters of baptism, compare Rom. vi. 3, the second lesson,) "and live unto God through Jesus Christ our Lord, (i. e., risen again from those waters;) or, in another way, we read of our death unto sin in the epistle for the day,—"Ye are dead, and your life is hid with Christ in God..........Mortify therefore your members which are upon the earth." And why? "Because, when he shall appear, we also shall appear with him in glory." Thus in every sense making our resurrection to eternal life dependent on his rising again the third day, and on our having died with him, both in the waters of baptism, and in death from the world, having been buried with him in God, and having risen again to good designs and holy acts in our first resurrection from the waters of baptism, as an earnest of that change which shall take place in us when we shall rise from the grave to be partakers of the kingdom which shall have no end.

The psalms for the day are triumphant expressions of the victory as on this day obtained by our Lord over death and the grave, by his death and resurrection:—"I have set my king upon my holy hill of Zion." (Ps. ii.) "Set up thyself, O God, above the heavens: and thy glory above all the earth." (Ps. lvii.) "He hath sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his name." (Ps. cxi.) The lessons are the redemption of the first-born by the blood of the pascal lamb, (Exodus, xii.,) and St. Paul's application of the great doctrines of our Lord's death and resurrection to our Christian life; (Romans, vi.;) passages of holy Scripture which it is unnecessary to dwell upon, as they are illustrated by the whole of the Festival Service.

We need not delay to examine each of the collects in detail, or to go through the litany, but we may remark, in passing, that each prayer is concluded with His name who died for our sins, and rose again for our justification; and in this custom the Church gives us an interpretation of a text which, however natural it may seem to us, who are so familiar with it, would never, I think, have suggested itself to any mere reader of holy Scripture:—"Whatsoever ye shall ask in my name, that will I do." (St. John, xv. 13.)

We now come to the office of the holy communion. In the rubric at the commencement we see how the curate is required, as much as may be, to purify his congregation, and to repel those whose open and notorious crimes prevent the possibility of their being worthy recipients. This holy service, therefore, is provided for the same kind of people as were present at matins,—the "dearly beloved in the Lord;" not, indeed, absolutely sinless; there may be among them some who "travail and are heavy laden;" others, who find great comfort in the words of St. John, "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins." At any rate, they are such as to need warning, lest they "eat and drink their own damnation;" they are to judge themselves, that they be not judged of the Lord; to repent truly of their sins past; and then they are to confess that they "acknowledge and bewail their manifold sins and wickedness;" and having so done, they receive absolution at the hands of the priest. It is evident, then, what sort of people are expected to come to this holy altar; certainly not profane and evil-living persons, for they are to be repelled; nor are they expected to be pure from all taint of sin, but they are to be such as the baptized ever are, subject to the infection of the flesh fighting and struggling with the powers of sin and Satan, often, by the grace of God, victorious over his assaults, sometimes falling a prey to them, but still, when they act rightly, confessing, "by the grace of God I am what I am:" and when they err, acknowledging that it was not the imperfection of his grace that made them sinful, but the wickedness of their own hearts, that lead them from the obedience due from a Christian to his God.

Let us now proceed to examine the doctrine to be derived from the services for the Easter Festival. Of this doctrine, the collect for the day will be found to be the key. It represents to us the object of our assembling together, and that particular part of the Christian covenant on which we should this day dwell, not indeed exclusively, but principally. The collect opens with an adaptation of the language of holy Scripture: "Almighty God, who, by thine only begotten Son, Jesus Christ, has overcome death, (compare 1 Pet. i. 3,) and opened unto us the gate of everlasting life," (compare St. John, x. 3; xiv. 6; Eph. ii. 18;) and on this doctrine of our justification, by the resurrection of the Lord, the prayer which follows, for preventing and assisting grace, is founded. Taking, then, the words of this prayer as the key of the whole service, let us see what a beautiful vision of the kingdom of heaven is open to us in the offices for the day. The epistle is to the same purpose as the collect, only the form of supplication is changed to that of exhortation. In the Gospel we read the history of the fact on which all the rest depends—the resurrection of the Lord.

Almost every article of our Christian faith is in one way or other set before us in the services for the day. We confess the truth of the Trinity in Unity, and Unity in Trinity, in the Athanasian and Nicene creed, in the Te Deum, in the angelic and seraphic hymns, and in the blessing with which the people are dismissed. That our Lord Jesus Christ, being God from everlasting, became man of the substance of the Holy Virgin, is one of those truths which on this day especially we celebrate; for had he not been man, he could not have died as men die; as then he died in human nature, so he rose again in human nature. Thus the doctrines of the Holy Trinity and the incarnation of the Lord are declared to us. Again, that "he was sacrificed for us," that "he died unto sin once," that "he is risen from the dead," that "he liveth unto God," and that "in Christ we shall all be made alive," are the very truths we are assembled, on this festival, to celebrate. That there is "one baptism for the remission of sins" we are assured in the lesson, for we are "dead indeed unto sin, but alive unto God, through Jesus Christ our Lord;" and this death takes place, and this life commences, in baptism: "for as many as were baptized into Jesus Christ, were baptized into his death; therefore, we are buried with him, by baptism, into death: that, like as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life."* That this new life consists in a continual struggle with the world, we learn from the epistle—"Mortify, therefore, your members which are upon the earth," &c. And the collect teaches us that this can only be done by "special grace preventing us to put into our minds good desires;" and by "his continual help we may bring the same to good effect."

How this grace is to be obtained, we learn in the prayers of the office for the holy communion,† "humbly beseeching thee that all we who are partakers of this holy communion may be fulfilled with thy grace and heavenly benediction;" and this communion consists in receiving "these thy creatures of bread and wine," that so doing we may "eat the flesh of thy dear Son, and drink his blood, that our sinful bodies may be made clean by his body, and our souls washed by his most precious blood"—that body and that blood, which died and rose again, and is now ascended to the right hand of the Father, and is really present in the consecrated elements.

Thus we are taught the death of our old man, which was crucified with him, and our new birth into that Christian life which can never die in us, except by our fault; and so the lesson teaches us, "the gift of God is eternal life, through Jesus Christ our Lord." And this gift of God, bestowed on us in the fountain of regeneration, and fed with the holy sacrament of the eucharist, inseparably connects us with those who have departed this life in his faith and fear; and thus we learn the doctrine of the holy Catholic Church, the *whole* Church, now partly militant on earth, partly at rest in Paradise, hereafter to be neither militant nor at rest, but the one triumphant kingdom of God, the Father, Son, and Holy Ghost, eternal in the heavens. The saints at rest, therefore, are still living the same Christian life with which they were endued in baptism—the same life that we are living, only more pure and holy, because free from the temptations to which our mortal bodies are subject; and this, our communion with the saints departed, who are still, in a higher sense, our dearly beloved brethren, though also our fathers in the faith, is expressed not only in the prayer for the Church, and in the creeds, but, above all, in the promises of a future resurrection to eternal life—"as in Adam all die, even so in Christ shall all be made alive"—when in the general resurrection we shall be made one with apostles, and martyrs, and confessors, and saints, there to reign for ever and ever in the presence of the Lord and his holy angels.

This brief analysis of the service for Easter-day is intended as an example of the use we might make of the application of the scriptural expressions in the Prayer Book to the illustration and explanation of each other; and of other portions of holy Scripture much more might be said to the same purpose. This will be sufficient to direct our inquiries into so interesting a subject. Thus, should any passage of Scripture seem difficult, let one of our first inquiries be, does it occur in the liturgy? What are the texts with which it is united? and what is the meaning there given them? Do we not find the same expression joined with others, which serve to elucidate its meaning, and show us what the Church of all ages intended we should understand by it? And, of course, the further we can trace the use of such expressions into antiquity, the more evidence we shall have of the authorized interpretation of holy Scripture.

And the process which has been applied to the service for Easter-day is equally applicable to any other service; and often with this advantage, that, by the variation of the psalms and second lessons, different scriptures will be placed in strong contrast with each other, will elucidate and explain passages which, standing by themselves, are difficult, but when connected with others, which are thus thrown into contact with them, become easy, and harmonize into the one consistent scheme of Catholic truth.

And by making this use of our holy liturgy as an authorized interpreter of Scripture, we obtain the great advantage of avoiding the danger of substituting opinions for the great truth of Christianity. We can hardly find a period in the history of the Church which has not been marked by such opinions; which always have prevailed, and must still continue to do so as long as any portion of the Church is militant on earth, varying at different times, according to the impulse given by the character of society: these have their fashion and their day; but those persons who are willing to accept the liturgy as the gracious gift of God, and to use it not only as an authorized form of worship, but also as an authorized commentary on holy Scripture, will thus be protected from the danger which originates in opinions; for the doctrine thence to be derived can be but one, "the same yesterday, to-day, and for ever." There appear, indeed, two courses for a man to take—to reject the liturgy altogether, or to receive it altogether; but to receive it, and at the same time to deny such obvious conclusions as those drawn from the services we have examined, appears utterly inexplicable on every ground of sense and reason.

RICHARD CRESSWELL.

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[*] "Baptism doth save us.... by the resurrection of Jesus Christ."—1 St Peter, iii. 21.

[†] Compare also the homily for Easter-day:—"If thou doubtest of so great wealth and felicity that is wrought for thee, O man, call to thy mind that therefore hast thou received into thine own possession the everlasting verity, our Saviour, Jesus Christ, to confirm to thy conscience the truth of all this matter. Thou hast received him, if, in true faith and repentance of heart, thou hast received him; if, in purpose of amendment, thou hast received him for an everlasting gage or pledge of salvation. Thou hast received his body, which was once broken, and his blood, which was shed for the remission of thy sin. Thou hast received his body, to have within thee the Father, Son, and Holy Ghost; for to dwell with thee, to endow thee with grace, to strengthen thee against thine enemies, and to comfort thee with their presence. Thou hast his body to endow thee with everlasting righteousness, to assure thee of everlasting bliss, and life of thy soul."

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